

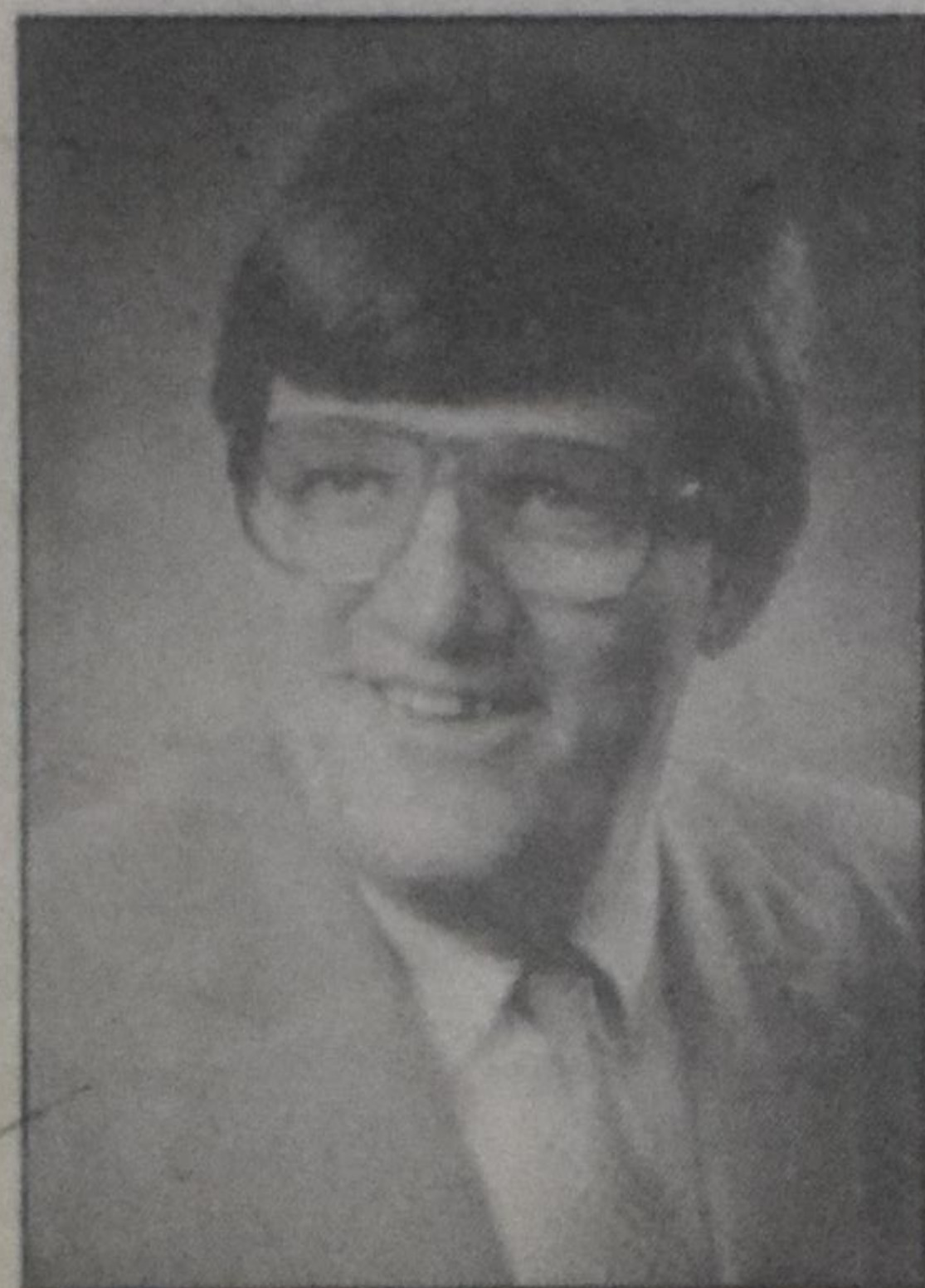
Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

OCTOBER 29, 1993/49th year of publication/No. 2373

Missionaries told to write, but not beg

New guidelines balance faith, church support



World Missions international director Bill Van Tol.

Irene Bom

GRAND RAPIDS, Mich. — Under new guidelines for financial support, Christian Reformed missionaries won't have to pass the tin cup, but will have to send "effective, creative, concrete, and compelling communication" to their support churches about the results of their work.

Approved unanimously by Christian Reformed World Missions last month, the first-ever guidelines conclude nearly two years of "rather sharp and at times painful debate," according to international missions director Bill Van Tol.

That debate centred on the missionaries' role in raising financial support in a time of flattening quota support that only last year began to rise again.

With more individuals and parachurch organizations appealing to local churches for support, the denominational agency found itself on the losing end.

"More and more people were competing for missions money, and the faith missionary requests were winning out. They told churches that otherwise they couldn't go, whereas World Missions could just use

its general fund," says Van Tol.

Want to be specific

"We concluded that we had to involve missionaries more in fundraising, because people now want to be specific about what they are giving to," he says.

The current guidelines negotiate between traditional general-fund quota support and a faith support approach, common among evangelical churches, in which missionaries raise their own support.

Under the final draft, missionaries must "assertively seek" prayer supporters and

must use creative methods of communication "to catch the attention of the church back home."

In turn, the agency commits to seeking private donations and helping new appointees establish a network during several months of salaried time before leaving.

The final document marks a move away from the "10-50-50" plan that the agency originally proposed, in which missionaries had to find 10 supporting churches, 50 individual donors and 50 prayer supporters, and were responsible

See MISSIONS — p.2...

The King's College finds a room in the Capilano Inn

Bert Witvoet

EDMONTON — Oh, for a sunny day and a thousand tongues to sing praises to God in the gymnasium decorated with flowers and banners. That's what organizers at The King's College were thinking as they anticipated the official dedication ceremony of their new campus on Saturday, Oct. 16.

Their wishes came true. A gentle and brilliant autumn day was set aside by God and over a thousand people streamed into the college facilities to celebrate another new beginning for the Reformed community in Alberta.

The ceremony exuded a regal character, with trumpet fanfares, a herald announcing speakers, a page carrying a

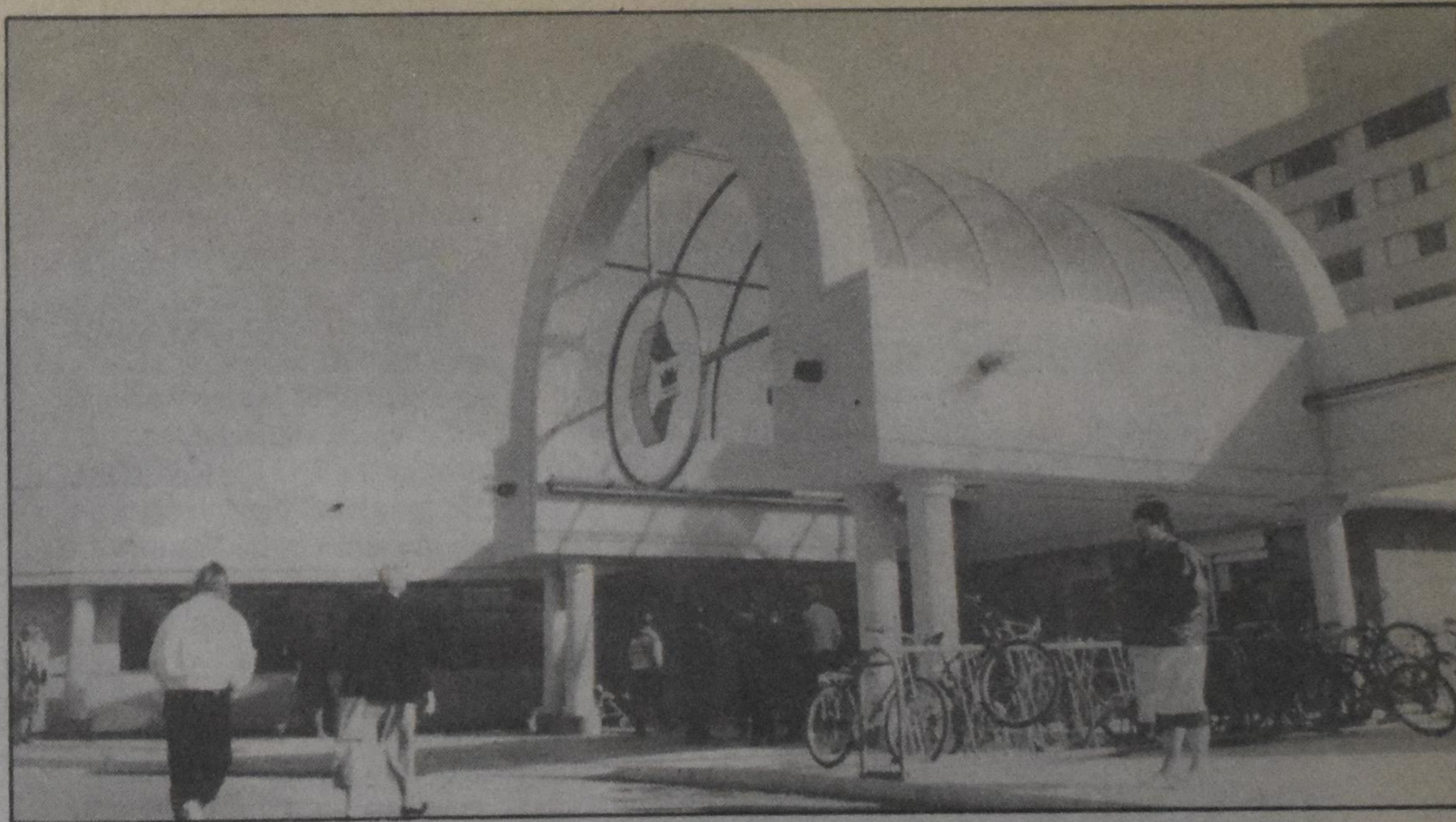
gilded key on a pillow and a student choir singing the royal Psalm 104: "O worship the King all glorious above," with the congregation joining in: "O tell of his might and sing of his grace, whose robe is the light, whose canopy space."

If anyone was in doubt that this was a Reformed community giving voice to its trust in a covenant God, an austere piano arrangement by Joachin Seggers and trumpet arrangement by Kobie Kloppers of the Genevan Psalm 98 would have dispelled such doubt. This was no time to focus on the fate of the individual soul. This was a time to paint broad strokes on the canvas of liturgical praise about a creator and redeemer God and his faithfulness to generations of saints.

Hotel humor

Rev. Nicholas Knoppers, director of The King's College Foundation, added to the sonorous style when he proclaimed: "The King of kings came, that's what this college is all about. The King of kings is coming in glory, that's what this college is looking for."

There were lighter and more mundane moments, such as the one in which Calvin College



The front entrance of the new King's campus

PHOTO: BERT WITVOET

In this issue:

Reformation confessions still matter p.10
Halloween: fiendish or fun? p.12
Read and win p.15

Thinkbit

Religion helps us not by changing the facts but by teaching us new ways of looking at those facts.

Rabbi Kushner

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President Anthony Diekema complained about the difficult task he will have pacifying his faculty when they find out that every faculty office in The King's College, formerly the Capilano Inn, has a private bathroom.

Vice-President of Administration John Rhebergen took his audience through the
See RECYCLED — p.2...

News

Missions seems second-rate, claims critic

...continued from p.1

for half of their support.

"We're being told to emphasize the prayer and care support more than the finances," explains Albert Strydhorst, a recently ordained appointee who is currently visiting Alberta churches before leaving for Nigeria in January.

But according to Van Tol, that doesn't mean that finances have been put on the back burner.

"We're hoping that mis-

sionaries would become more direct about the cost of their support, without saying it as directly as faith missionaries," he says, adding that donations have increased since the agency "began encouraging missionaries to explain this more directly in letters and home service."

Principles not questioned

According to Roger Greenway, world missiology profes-

sor at Calvin Theological Seminary in Grand Rapids and outspoken critic of the faith mission system, the document avoids the deeper question of who is responsible for missionary support.

"There's a lot of nice terminology about team support, but the onus still lies on the missionary and the mission board, not on the local church," Greenway asserts.

A different funding system for missionaries than for local

pastors suggests that missions is less important, he says, adding that "the saddest part" is the time that missionaries must spend off the field doing fundraising and promotion.

The financial crisis that led World Missions to consider other support systems in the first place is "a hard pill to swallow," he says, but adds that the problem is deeper than putting a face on a budget.

"The church that has to be cajoled and entertained into a

vision for missions has lost the right to be a missions sending base and is a lot sicker than we think."

But according to Van Tol, that approach is too idealistic.

"There's been a major shift in our culture toward individualism that has changed giving patterns, and we have to respond," he says.

"We're prepared to have another go at this in five years if there's a shift back to community."

Recycled hotel carries God's name

...continued from p.1

chronology of a time of searching for suitable and affordable facilities. He called the process an emotional roller coaster with jerky progress.

He explained how the Capilano Inn presented itself as an attractive alternative to building an entire college facility from scratch at almost twice the cost.

"It had guest rooms, and we needed study/bedrooms for students," he said. "It had food services and we needed to eat. It had banqueting and meeting facilities and bingo halls, saloons, pubs and a happy-hour lounge [laughter], and we knew people who could convert that space into classrooms and a library and a bookstore."

God's hand

That the entire effort demanded a lot of faith on the part of the planners was elo-

quently hinted at in a January 20, 1992, entry from Rhebergen's diary, which he read to the audience: "This morning I became convinced during my devotions that the project will develop along God's time line. His hand will be seen in the development of the campus that bears his name. Not by our will; by his.... This project will testify to God's leading and might. Of that I am convinced."

President Henk Van Andel continued the theme of dependence on God when he talked about Psalm 89 as "an ode to the faithfulness of God." He called Psalm 89 "a psalm of praise to a God who is there for us whatever the circumstances," and he added that "the new campus which we receive from God's hand is a visible manifestation of God's faithfulness to us."

Van Andel saw the new cam-

pus as a tool to help The King's College fulfil its mission of providing Christian university education in Alberta. He closed his remarks by pledging "to continue to be faithful to God and his Word in response to his faithfulness."

Butterflies and creation

Greetings were brought by various government and university officials. David Gilmour, MP for Edmonton Southeast, expressed amazement that a \$13 million project had been undertaken in the midst of a recession and compared the transformation of the old Capilano Inn to that of the butterfly.

Among the honored guests was Fred Reinders, chief executive officer of Maple Reinders, Inc., which managed the project for The King's College. He presented the college with eight paintings by Winnipeg artist Gerald Folkerts, depicting the creation story and called the "Alpha Series."

After the ceremony, the guests were free to roam the facilities and take in refreshments and conversation in the multi-purpose atrium, where the "Alpha Series" is hung.

(See related stories on p.20)

Hardest part is chopping dreams, says missionary



PHOTO: CARLA PENNINGS

Eric Pennings (l.) left this Costa Rican church for home service.

Irene Bom

GRAND RAPIDS, Mich. — Missionary Carla Pennings knows why the time spent visiting support churches back home is now called "home service" instead of "furlough."

"It's not a vacation," laughs the missionary partner of Eric Pennings, a seminary professor with Christian Reformed World Missions in Costa Rica.

Keeping up the contacts that keep up the funds "is sometimes very draining," she admits.

And it hasn't been getting easier in the times she's been back during her six-year long service.

While some churches have responded well, other times "we get the message that we can present a 10-minute message, and then can be forgotten again for two-and-a-half years," she says.

"And this time, more than ever, we're finding churches not as interested in entertaining missionaries, not as excited."

This home service has been especially hard, as medical reasons have kept to a minimum travelling as a family to support churches.

Can feel effects

"We haven't been able to visit as much this time, and we can feel the financial effects," she says.

"If you don't keep pushing the message, a lot of people forget you're out there."

"The hardest part is when you have to chop off dreams of projects because the funding isn't there," she adds.

Recently appointed missionary Albert Strydhorst says his first-time experience of visiting support churches around Neerlandia, Alta., has been positive.

"We've found people very interested," notes Strydhorst, who says he enjoys making presentations to churches.

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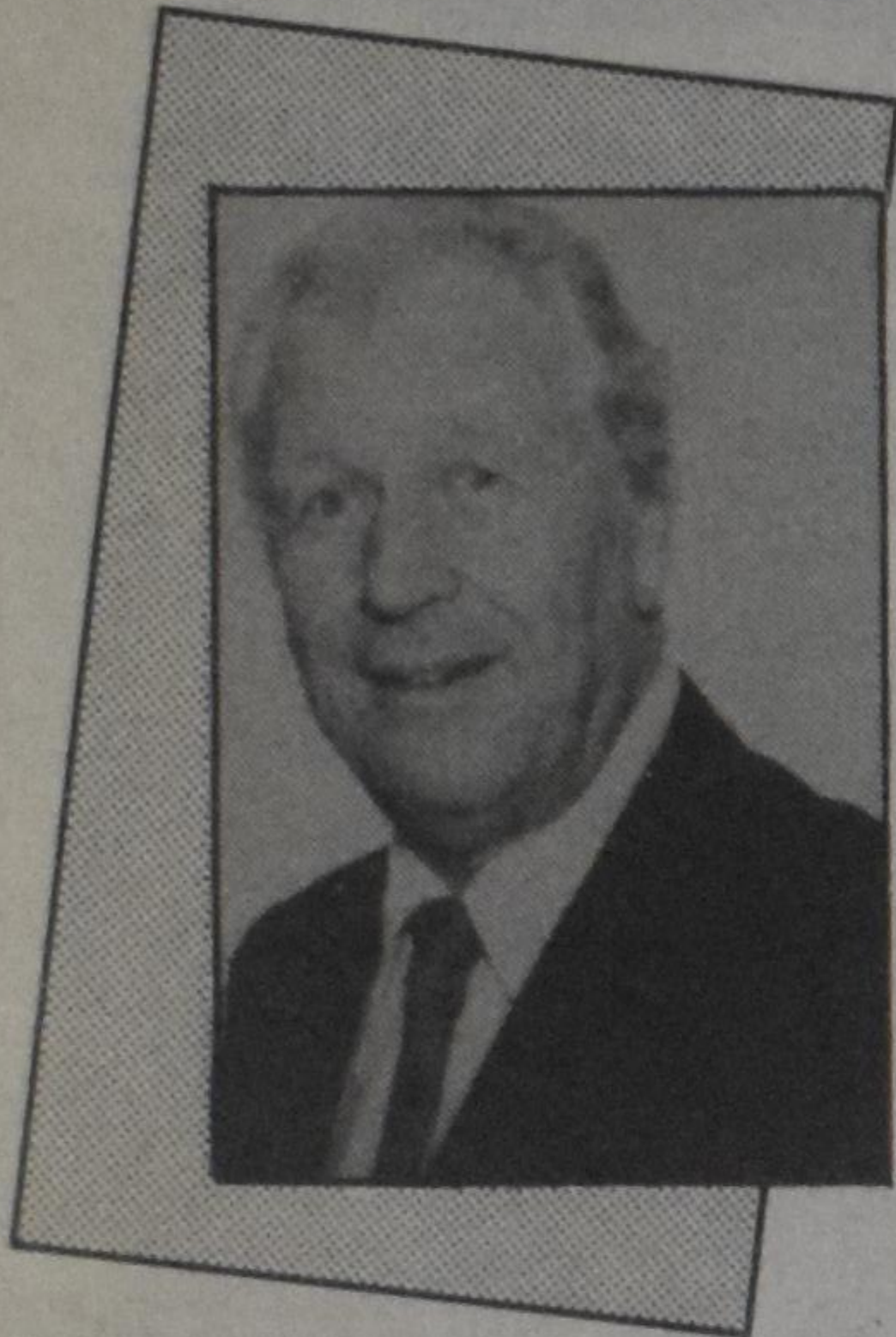
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*Look for our
calendar of
events on
page 18 this
week*

Comment

PRESSREVIEW

Carl D. Tuyl



The new government will inherit a debt of about \$420 billion, 75 per cent of which is owed to Canadians. The moneybrokers who sell bonds to finance our debts will make about \$200 million because the combined federal and provincial deficit of the current fiscal year will be in the neighborhood of \$60 billion. A major knot in the shorts of the future finance minister! Canadians also invest money abroad. Canada is the sixth largest foreign investor in Hungary. Canadian investments there total more than \$250 million.

★★★

No person is an island, and soon no province will be either. The federal government signed a contract with Strait Crossing Development Inc. to build a \$900 million bridge linking Prince Edward Island and New Brunswick.

★★★

Let's have some East and West news. Calgary public school trustees unanimously approved a motion to allow communities to vote for a year-round school in their area by simple majority of 51 per cent within a particular school boundary. That will go over big with students, I bet.

There's also conflict in one of Calgary's shopping centres. Grabbajabba, a gourmet coffee shop, is suing Holey Cow Pie restaurant because Grabbajabba's lease gives them the exclusive right to sell cappuccino coffee. Holey Cow is now selling "cowfee," which according to Grabbajabba is cappuccino with a different name. Bare knuckle time there.

★★★

And from the other end of the country: Labrador Inuit could be awarded an area 18 times the size of Winnipeg under an ambitious land claims

settlement proposed by Newfoundland Premier Clyde Wells. In 1992 the feds walked away from those negotiations complaining about the costs.

★★★

The following is from the *Alberta Report*, a magazine that knows about the Ottawa twilight zone: "About 20 minutes from downtown Ottawa on Canadian Forces land lies a sprawling hospital complex known as the National Defence Medical Centre. As its name implies, the primary purpose of this centre is to treat military personnel. But as the 1990 Auditor General's report revealed, 61 per cent of the centre's patients are, in fact, civilians. Those patients are part of an elite group of high-ranking bureaucrats and politicians who by-pass normal hospital waiting lists and receive immediate health care services of any kind."

And while we're on the subject of hospitals anyway, Ben Wicks records this question from a patient: "Excuse me, doctor. I know it's none of my business, but how am I?"

★★★

A word of advice from the *Edmonton Journal*: "The established parties, rather than posing as true defenders of a system they have done much themselves to discredit, should consider now how to defuse the mood of protest."

★★★

Good news: four Israeli army medics delivered a Palestinian baby and wrapped the

boy in a uniform shirt. The parents named him Salaam, so Peace was born on the road to Jerusalem.

★★★

Pakistan has a new prime minister, Benazir Bhutto, who is the leader of Pakistan's People's Party. A female leader in a Muslim country? you ask. Yes, Pakistanis are far removed from middle eastern Arab Muslims; they received patriarchal culture second-hand, and diluted at that. Even we are still partly stuck in the father-knows-best mode so it is the more amazing that in a Third World country, which has to compress into fast-forward play at least four centuries of Western history and advancement, a woman can be prime minister.

★★★

The shock of Belgium's King Baudouin's death and the horror of inter-ethnic conflict in Bosnia have worked together in recent months to reduce the attraction of a split in the country there. There is a clearly discernible desire for unity in a country that a year ago appeared so taken with nationalist fervor that a splitting of its French and Dutch populations began to look plausible.

★★★

The Dutch soccer team defeated the English side in Rotterdam and in the ensuing riot more than 600 English hooligans were arrested.

★★★

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A young white pelican on his way to the warm South landed near Seattle, Washington. He was named "Wrong Way Corrigan," and Alaska Airlines flew him south.

★★★

Our *New Yorker* spy in the White House reports that on the eve of the famous Rabin-Arafat handshake President Clinton was so excited that he awoke at 3 a.m., read the book of Joshua and inserted scriptural passages into his speech. The tie he wore for the occasion was decorated with trumpets in a reference to Jericho.

★★★

Germany's constitutional court approved the Maastricht Treaty, clearing the way for Germany to join efforts toward monetary and political union. The treaty was approved last year by 51 per cent of the French population, but French papers judge that it

would not be passed today if a referendum were held again.

★★★

The laugh of the week comes from the magazine of the jolly legionnaires: a farmer who had had some dealings with a car salesperson was asked by that merchant about the price of a cow. The farmer priced as follows: Basic cow, \$499.99; shipping and handling, \$35.75; extra stomach, \$79.25; two-tone exterior, \$142.10; produce storage compartment, \$126.50; four-spigot, high-output drainage system, \$149.20; automatic fly swatter, \$88.50; genuine cowhide upholstery, \$179.90; and automatic fertilizer attachment, \$339.40. The suggested price came to just under \$3,000.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Being weak on

Reformation Day

Reformation Day is coming in two weeks as I write this. Like Martin Luther I'm fighting an ancient foe which seeks to work me woe, only my foe is a common cold. By the time October 31 rolls around I should, God willing, be able to say about this foe that I tremble not for him and that his rage I have successfully endured, for lo, his doom is sure.

Reformation Day is no day to be sick. You need energy to sing "A mighty fortress is our God." Not only that, you need energy to be Reformed. One abiding principle the Reformation has left us with is the idea that the church needs to reform itself and that Christians need to redirect themselves *semper* — "*ecclesia reformata semper reformanda est*" (A Reformed church should *always* reform itself). *Semper* has that feeling of:

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We're in a battle, folks, and we can't relax, ever. So Reformed people cannot be sick very long, especially not on Reformation Day. No wonder I find it so hard to stay home and rest.

A twisted notion

But something tells me that this is a twisted notion of the Reformation. In fact, this notion needs to be reformed badly.

I have to confess something. While I was fighting my battle with the cold, I watched the four-hour-and-14-minute World Series Game 4 between the Phillies and the Blue Jays.

Now is that a Reformed thing to do, to watch a long game when you're sick? I think so, only because the Reformation was mainly about grace and human weakness and not about heroics.

A despised Christ

Rembrandt understood this, apparently. During the game I would occasionally steal a glance at a book entitled *Rembrandt and the Gospel* by W.A. Visser 't Hooft (He's the former general secretary of the World Council of Churches, not the World Series of Churches!). The early Rembrandt used to portray Christ in a grand and dignified manner, in keeping with the baroque art of his days, I read. But the later Rembrandt sketched and painted a more lowly and despised Christ, in keeping with what the Bible and the

Reformers taught about the incarnation of God.

Visser 't Hooft writes that according to art critic Georg Simmel "at the first glance Rembrandt's Christ looks more insignificant than the people around him: 'And yet, if we look just a little longer, that weak, almost faltering being becomes the only really firm one, and all the other strong and substantial figures are uncertain and almost uprooted beside him, as if he alone, not they, were standing on the ground on which man can truly stand.'"

With fear and trembling

I must remember how Rembrandt pictured Christ and his disciples as I celebrate Reformation Day. Being Reformed does not mean you have to be healthy and strong. In fact, it means you have to know yourself as a weak and vulnerable creature, subject to many more foes than a common cold.

I think it's the music of "A mighty fortress" that tends to mislead us Reformed people. We sing it with gusto, *uit volle borst* (with our whole body), usually to wide-open organ accompaniment. But how can we sing "Let goods and kindred go, this mortal life also" with gusto? Shouldn't we sing it with fear and trembling?

BW

Holocaust remembrance is no Passover

November 4-16 is Holocaust Education Week. The Holocaust Remembrance Committee has sent out packages of material to various publications well ahead of time. The slogan that is printed on the materials we received is based on Exodus 13:8 — "And you shall teach your children."

A cursory glance at Exodus 13:8 reveals that similar words were spoken by Moses at the time of the Exodus when he commanded the people of Israel to tell their firstborn sons about how God delivered them out of Egypt. This was to be part of the Passover ceremonies. The focus was on God's deliverance and God's promises if the people kept God's laws.

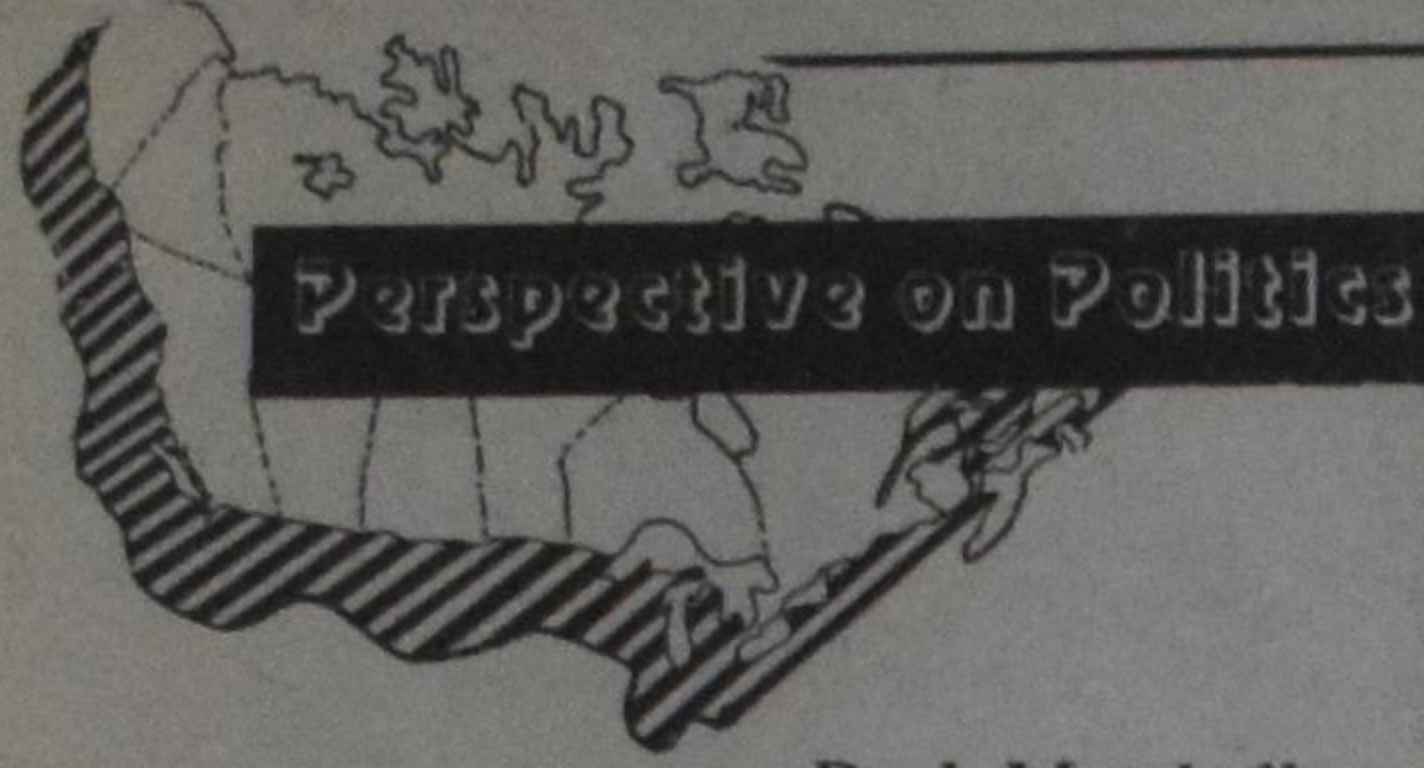
Something tells me that the Holocaust Remembrance Committee is doing a secular number on this text. They are using Moses' words to implant on the minds of Jews and non-Jews alike not that God has delivered them from the Nazis but that we must never

forget how much the Jews have suffered and how cruel the Nazis were. It would be like Moses telling the Israelites, the Egyptians and the Canaanites to observe a Land of Goshen Education Week.

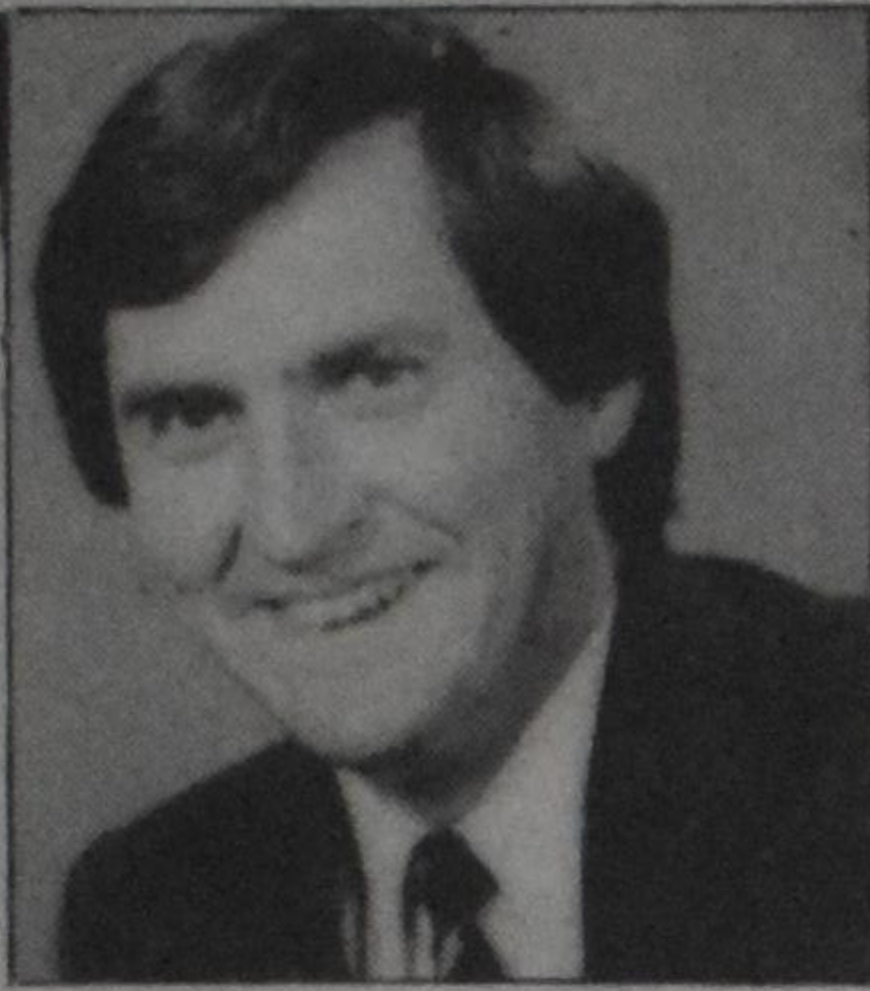
My complaint is not with the purpose of Holocaust Education Week. I have always supported it because it enables us to see the true face of evil. Those who forget history are in danger of repeating it. But I find it regrettable that the Jewish people have become so secular. The greatest thing about their present state is that God delivered them and has richly blessed them as a nation. Shouldn't Jews first of all teach *that* to their children and bind *that* upon their foreheads?

BW

World Politics / Letters



Paul Marshall



Patterns of conflict (2)

The end of the Cold War has brought, not peace, but many hot wars. The (temporary?) weakening of the threat of nuclear conflict has allowed formerly repressed local conflicts to flourish in all their poisonous array.

While the past is never like the future, a look at the past may help us discern how such conflicts might occur.

Consider the pattern of warfare and major conflict in the last 50 years, since the end of the Second World War. By major conflict I mean, not local riot and unrest, but conflict that *involves armies and persists over time*.

Such conflict is not just scattered randomly over the globe. It tends to be concentrated in specific zones. The zones are:

1. Central America and northern South America: Guatemala, El Salvador, Nicaragua, Panama, Colombia, Peru.
2. Southern Africa: Zimbabwe, South Africa, Namibia, Mozambique, Angola.
3. Sub-Sahara: Somalia, Ethiopia, Eritrea, Sudan, Chad, Central African Republic, Nigeria, Spanish Sahara....
4. The Middle East: Israel, Egypt, Jordan, Lebanon, Syria, Iraq, Iran.
5. The northern boundary of Islam: Bosnia, Turkey (the Kurds), Armenia, Azerbaijan, Afghanistan, Tajikistan.
6. The borders of India: Pakistan, China, Kashmir, Sri Lanka, Myanmar, Bangla Desh, India's eastern provinces.
7. The eastern boundaries of Islam: Aceh Province in Indonesia, East Timor, Irian Jaya, Mindanao in the Philippines.

Conflict along religious boundaries

What is remarkable about this distribution is how much major conflict has taken place and is currently taking place on the boundaries between the world's traditional religions (especially Islam).

Two cautions are vitally necessary here:

1. Certainly, *not all* major conflict takes place in these zones. Other conflicts include Burundi and the Korean and Vietnam wars. Some may say then that the list excludes the most important conflicts, but this is not so. The latter two are certainly major conflicts but we have traditionally tended to highlight them unduly because they involved Western powers.

2. Several of these zones *are not* religious boundaries. This is most obvious in the case of the Latin American ones, though even there, the indigenous, cultural background of many of the rebels needs some emphasis (and additional "religious" examples like Northern Ireland also need to be considered).

But despite these qualifications, it can still be said that the predominant pattern of warfare in the contemporary world is along religious boundaries.

This does not mean that these are wars about religion in the sense that people on one side are killing people on the other side simply because they have different religious views. Many of the wars are wars against colonialism (as in southern Africa), or over territory (Azerbaijan). Many national and language boundaries lie in these same zones.

Conflict lines unlikely to change

The point is not *why* people are fighting but *where* they are fighting. Regardless of why they fight, these areas are where the fighting is likely to take place. These are the zones of tension, the "fault zones" of the world.

The reason for the tension is that religion shapes culture and civilization, and so people on different sides of these boundaries tend to have had different orientations to the world and so are more likely to be in conflict with one another.

Will this trend continue? I see no reason for it to change. Indeed, the weakening of East/West conflict makes it more likely that it will be exacerbated. It is no accident that the major areas where Western troops find themselves pushed to engagement are along boundaries in the Islamic world — Bosnia, Iraq, Somalia.

Unless we are careful, the early part of the 21st century is likely to be further tormented by such Western/Islamic conflict.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Only the board was involved

Your Aug. 27 issue of *Christian Courier* contained a short article by your reporter Marian Van Til about the Christian Reformed Ministry to Seafarers in Montreal. The opening sentence of that report reads: "The troubled waters through which the Christian Reformed Ministry to Seafarers in Montreal has sailed, during a long controversy involving personnel, have calmed...."

In the interest of the truth and the integrity of the personnel in this ministry you ought to correct this sentence be-

cause the long controversy surrounding the seafarers' ministry in Montreal involved *its board*.

This can easily be verified by the *Acts of Synod 1992* of the Christian Reformed Church, Article 67. That synod sustained the appeal of one member of the centre's personnel: the administrative assistant. She had been wrongfully dismissed by the board of the seaway ministry.

Hans Uittenbosch
Montreal, Que.

Full-time parenting needs study

We'd like to express our belated appreciation for Paula Dancy Crooks' article on the social and economic devaluation of full-time parenting (CC July 23). Thanks for raising this issue, and also for not assuming that only

women can or should be full-time parents! More needs to be done. Is Citizens for Public Justice or some other organization working on this at all?

Heather and Anthony Looy
Edmonton, Alta.

No foggy skies or thinking in Calgary, columnist insists

Edmontonians should be wary of Mike Loenen's response to my column of Aug. 27. What they've imported from B.C. is Loenenism! A very dangerous phenomena! It's a philosophy that operates on the premise, "Shoot before you read!"

I indicated that those who take the Christian Reformed synodical leadership on hunger and poverty seriously will also "encounter" some proposals that weren't included in the list of suggested actions. I also prefaced that list with "government and business policies." Obviously all this escaped

Mr. Loenen's immaculate perception!

I hope that's because Mr. Loenen is too busy working at the Edmonton food-bank or lobbying the provincial government for the thousands of Albertans without jobs or the protection of a decent union contract so they can live with a measure of dignity and contentment.

By the way, "clear-thinking Edmontonians" is an oxymoron; just look at what's happened to Ralph!

Jake Kuiken
Calgary, Alta.

Bombs versus bridges

In my Aug. 22 column I suggested that in times of recession national economies could be stimulated by temporary deficit spending programs, and that the continued deficit-spending of our modern governments during good times was a perversion of Keynesian economic theory.

In a letter appearing Oct. 8, Arthur Davies argues that the evidence supporting programs such as U.S. President Roosevelt's "New Deal" was weak. He goes on to say that it was the gearing up of industry to support the war effort prior to the outbreak of World War II that stimulated a sluggish economy.

However, the economic recovery had already begun in 1934, two years after Roosevelt's election and well before the outbreak of WW II. Furthermore, the Americans only really expanded industrial output for the war effort after Pearl Harbour (1941), well after the economic growth period of the late 1930s that Mr. Davies correctly cites.

It is ironic that Mr. Davies provides the very evidence that destroys his thesis and supports mine. It is true that the escalation of industrial output in the late 1930s and early 1940s for the war effort did stimulate the economy further. But Mr. Davies fails to point out that this expansion of industrial output was financed with the most massive government deficits in history. In other words, the economic growth for the war effort was only possible by deficit financing.

Mr. Davies also fails to point out why building bombs is better for economic stimulus than building bridges. The expenditure by the government on either item clearly provides a short-term economic stimulus. However, once a bomb is built the benefit to the domestic economy is over. A bridge will continue to provide lasting economic benefits for years.

Clarence Bick
Ancaster, Ont.

Longer Letter

Sunday dress article lacks balance

I want to commend you for the balance of your writings as editor as well as of other articles in CC. But as to your article "Put on your Sunday clothes, sinner!" (CC Oct. 15), you will have to add something more in order to give a well-balanced opinion.

The balance we can find in the Great Commandment, which calls on us to love the Lord above all and our neighbor as ourselves.

The first commandment

As to the first and great commandment, we just read Psalm 150 this morning, which calls on us to praise God in his sanctuary.

Last Sunday I preached on Heb. 12:18-24 ("You have not come to a mountain that can be touched.... you have come to Mount Zion, to the heavenly Jerusalem.") Yes, indeed, we go to Father's house when we go to church, but the Lord Jesus added, "Who is in heaven."

Going to Father does not mean that we sit in his lap and pull on his beard. When we go to church we approach the living majestic God who, according to Heb. 12:29, is a consuming fire. Eternity will be needed to sing, "How great and

terrible art thou in thy exalted sanctuary." Indeed, going to his throne as Church of God (See *Heidelberg Catechism*, Lord's Day 38) cannot be compared with an audience in the palace. Intimacy and majesty do, with him, not exclude each other.

The second commandment

Then we have to love our neighbor as ourselves. You rightly wrote that the Lord considers the heart, not outward appearance. But again, there is no contradiction between heart and outward appearance. Because God considers the heart, he knows what the motive is behind breaking the dress code.

Last year, a brother and sister (related to me, in fact) came in to our service at the last moment, both in shorts. Why did they do that? Were they camping and did they have such a strong desire to, nevertheless, hear the Word of God? Or was there a "need" to dare and challenge others? Was there that love of which Paul writes in Romans 14 and 15 and through which he is willing to do so much for the weaker brother? I fear there are other motives. The heart! Oh, the heart!

We don't need such strict

codes as are upheld in some Christian and in Jewish or Muslim worship services. But when we go to church we approach the heavenly Jerusalem, the City of the Living God, the Judge of all.

Watch your legs

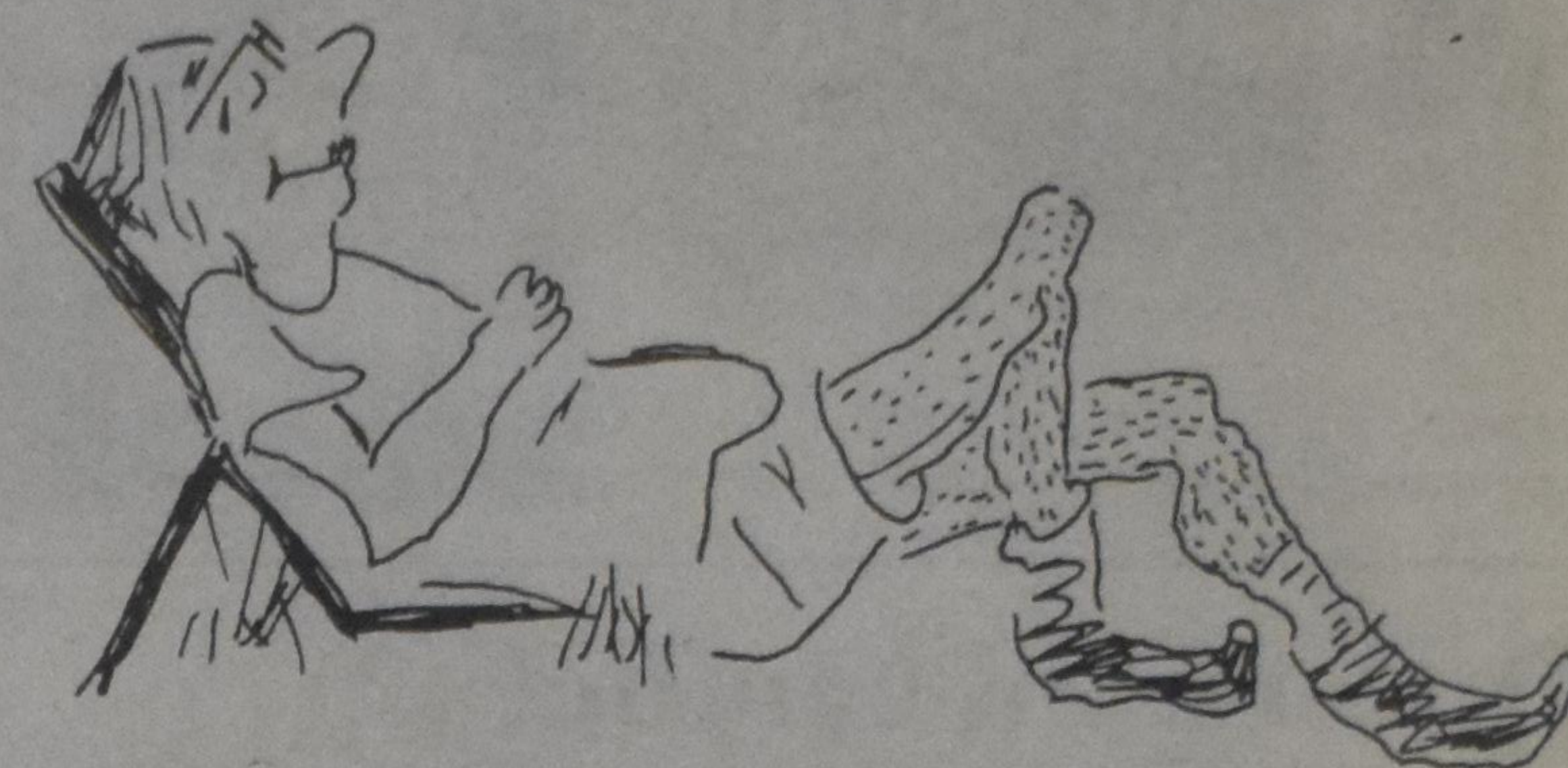
By the way, are shorts more pleasant than very thin and light-material slacks? And by the way, you don't have hairy and spindly legs with flabby calves, do you? Your legs must be beautiful if you want to show them off. Or did you want to look young? The Lord looks at the heart. (I hope I did not make you angry.)

Gijsbertus Van Dooren
Burlington, Ont.

Response:

My legs are nothing to boast about. They are indeed hairy and spindly. Maybe wearing shorts shows how humble I am. The Lord knows the heart, but people often don't.

Albertus Witvoet



Rooftop Musings

Alyce Oosterhuis



Structural change

Years ago, when one of my brothers decided that he wanted to return to the Christian high school after a stint in the work force, my father called us together for advice. It was the first and last family council meeting that I can recall. Seated around the table were our parents and the older sisters of the high school dropout.

My brother was significantly absent as we deliberated his schooling career. As I reflect on the experience, I realize why his memories of that council decision are so much different than mine.

He was not there when our stepmother argued passionately for enabling him to go now, regardless of cost and his lack of savings. He did not see us weigh the pros and cons of entering a school as a mature student who had something to prove. If he had been present, family members might have felt more restrained in their arguments and the final decision would have been seen as less of a paternal choice at the time. He returned to high school and his good performance ended up affirming the family decision.

Teachers, parents feel powerless

Now that I am back on a school board making decisions that affect others, I wonder to what extent we should promote greater consultation and involvement with those who are most immediately affected by board decisions. Historically, teachers and parents have often felt powerless about issues pertaining to finances, buildings, curriculum standards, length of the school days and year, training, school evaluations and leadership.

In the last few years a number of school districts have been attempting to change this by empowering and involving the grassroots of teaching staff and concerned parents. Articles regularly cross my desk with such titles as "New roles; new relationships," "Working smarter together," and "How teachers are reshaping evaluation procedures." Our local Christian school system has consulted focus groups over the past year to gauge the community's reactions to governance and supervision issues and to provide communal wisdom for direction-setting.

Yet the consultative model demands more than single sessions of listening to each other and recording comments on flip charts. Decisions need to be "owned" by those who are affected; without such ownership, the subsequent board decisions do not result in much substantive change.

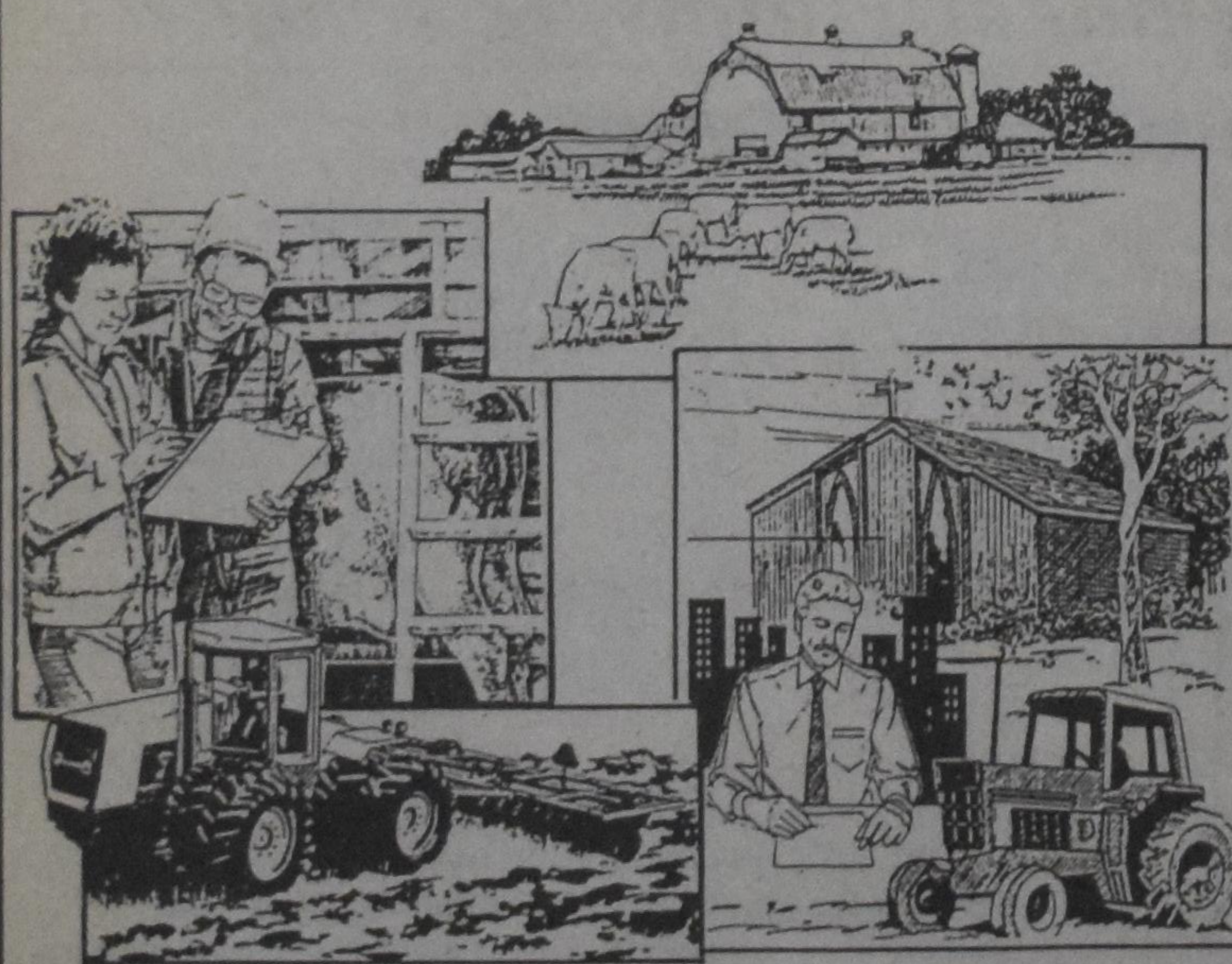
Willingness to make mistakes

Consultation requires time and patience and the willingness to make mistakes. It also demands that we respect what others say or feel regardless of their professional or nonprofessional status.

Who knows what would have happened if my brother had been present at our family council. He might have taken the comments to heart and gone on to complete a Ph.D.!

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's College, Edmonton.

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Cinema/Media

Cinema summaries

Marian Van Til

The Age of Innocence

Rated PG

Stars Daniel Day-Lewis, Michelle Pfeiffer, Winona Ryder, Geraldine Chaplin, Mary Beth Hurt
Directed by Martin Scorsese
Based on the novel by Edith Wharton

It might seem odd that director Martin Scorsese, so adept at portraying working-class Italians (*Raging Bull*; *Mean Streets*) and at understanding the bizarre and bloody workings of the Mob (*Goodfellas*), should turn to portraying New York City's uppercrust in the 1870s.

But Scorsese has said he sees parallels between the world of the Mafia and the salons of New York's turn-of-the-century high society. The latter, while maintaining its solid veneer of civility, could deftly destroy anyone who didn't play by its rules. And it could produce citizens as soul-dead as any Mafia tough.

When Scorsese read Wharton's novel he immediately recognized the characters. "They're wearing different clothes," he says, "but their behavior isn't that different from traditional Mob behavior. When I staged the farewell dinner for Ellen, the footmen around the table looked like sentries, muscle for the Mob. It was like: 'This guy Archer, he's not going anywhere.'"

Staying on the straight and narrow

Who is Archer and why isn't he "going anywhere"?

Newland Archer (Daniel Day-Lewis) is a blue-blooded American lawyer engaged to a pretty but vapid young woman named May Welland (Winona Ryder). Narrator Joanne Woodward describes Archer's matter-of-fact thoughts about his fiancée: "He marveled that

such depth of feeling could come from one with so little imagination." Despite May's shortcomings, the match will unite two of New York's best families and Archer is content to take up the place his society has for him.

But when May's cousin, the Countess Ellen Olenska, moves back to New York from Europe, Archer begins to rethink his future. The beautiful but unorthodox Countess is estranged from her husband, a philandering Polish count whom she wishes to divorce — an almost unthinkable action on her part, despite his despicable behavior.

Archer is drawn to her — not so much by her beauty as by her strength of character, her obvious intelligence and her tangible loneliness — a loneliness he realizes he also feels. He has compassion for Ellen when others judge her. She is emotionally and intellectually alive, and makes him feel so.

He is chosen to give her legal advice on the divorce just as he is beginning to realize his feelings for her. Though he loves her and understands her pain, at his family's urgings he counsels Ellen to remain married.

The idea of his own marriage to May becomes increasingly distasteful. She senses his misgivings and nobly gives him a chance to flee. But he can't muster the courage such an act and its consequences would require.

Only after his marriage does he realize the severity of his mistake. He longs to be with Ellen but they can share only periodic stolen moments. Ellen, who is resistant and who feels sympathy for May, finally agrees to a one-time rendezvous. However, as is usually the case with surreptitious



relationships, the torch the principals hold for each other burns far more brightly than they suspect, lighting the path for others to see.

And so their social circle conspires against them; Ellen herself, we later find out, has additional reasons for her change of heart.

Less is more

Age of Innocence comments on the social morés of a lavishly wealthy and decadent society. But it's also a powerful love story, the more puissant because of the love's unrequited nature. In that alone, this is an "old-fashioned"

movie. Scorsese adeptly conveys passion using the "less is more" approach. There's no sex, not even a glimpse of normally covered skin. Yet the screen fairly smolders when Day-Lewis and Pfeiffer appear together exchanging private talk. A scene in which Archer unclasps three pearl buttons on the Countess's glove, slips off the glove and kisses her hand is far more erotic than many a writhing movie love scene. (It should be mentioned here that Day-Lewis's and Pfeiffer's acting is superb, as is that of the supporting cast.)

There's an intentionally ironic aesthetic sensuality

about *The Age of Innocence*; an innocent age it wasn't. Scorsese's camera makes the opulence of the New York salons visually overpowering. It captures, too, the almost choreographed moves of a society caught in the strictures of convention. One such brief but captivating image: on a windy day, dozens of identically black-clad men on the way to work in the powerful heart of the city tread a sidewalk in the same direction, each hanging on to his hat with his left hand, lest the hat blow away. They look like show performers in some strange production number.

Despite the emotional and spiritual vacuum that this dutiful and convention-bound society created in many of its inhabitants, there's something quite positive about this story. While most critics have dwelt on the "perverse restraint" their 1870s society places on the lovers, Scorsese himself sees it also as a moral issue. "Maybe it's my Catholic viewpoint," he is quoted as saying, "But even if God says, 'OK, you don't have to give up anything, I love you anyway,' I still think we have to give up something. God may forgive you, but can you forgive yourself?"

It is refreshing to see a story in which the lovers act, not out of self-interest, but for the good of others and because a particular course of action, though painful, is right.

Canadian wigmaker claims he's made the world's longest hairpiece

TORONTO (Canadian Scene) — Recently, Toronto wigmaker Michael Suba showed news media a creation he claims is the world's longest hairpiece.

At Toronto's Casa Loma, built in the style of a medieval castle, a model draped the plaited hairpiece over a high balcony and posed as a latter-day Rapunzel. The hairpiece stretched down for 15 metres.

Suba's hairpiece is made of synthetic hair fibre and incorporates a new, patented system. He says the system uses a new kind of clip and eliminates sewing and gluing. The hairpiece stays in place for four to eight weeks under normal conditions.

He called his 15-metre hairpiece "Rapunzel" after the heroine of the Brothers Grimm

story about the maiden who, imprisoned in a high tower, let down her long hair so that her lover could climb up to her.

"Of course, I don't expect to sell any wigs of this length," says Suba. "I just created it to demonstrate the efficacy of the

system, which is ideal for normal long hair styles."

Michael Suba has had a lifelong exposure to hair goods. His parents, Peter and Emma Suba, came to Canada from Romania and started a wigmaking business 30 years ago.

Hollands of Engels

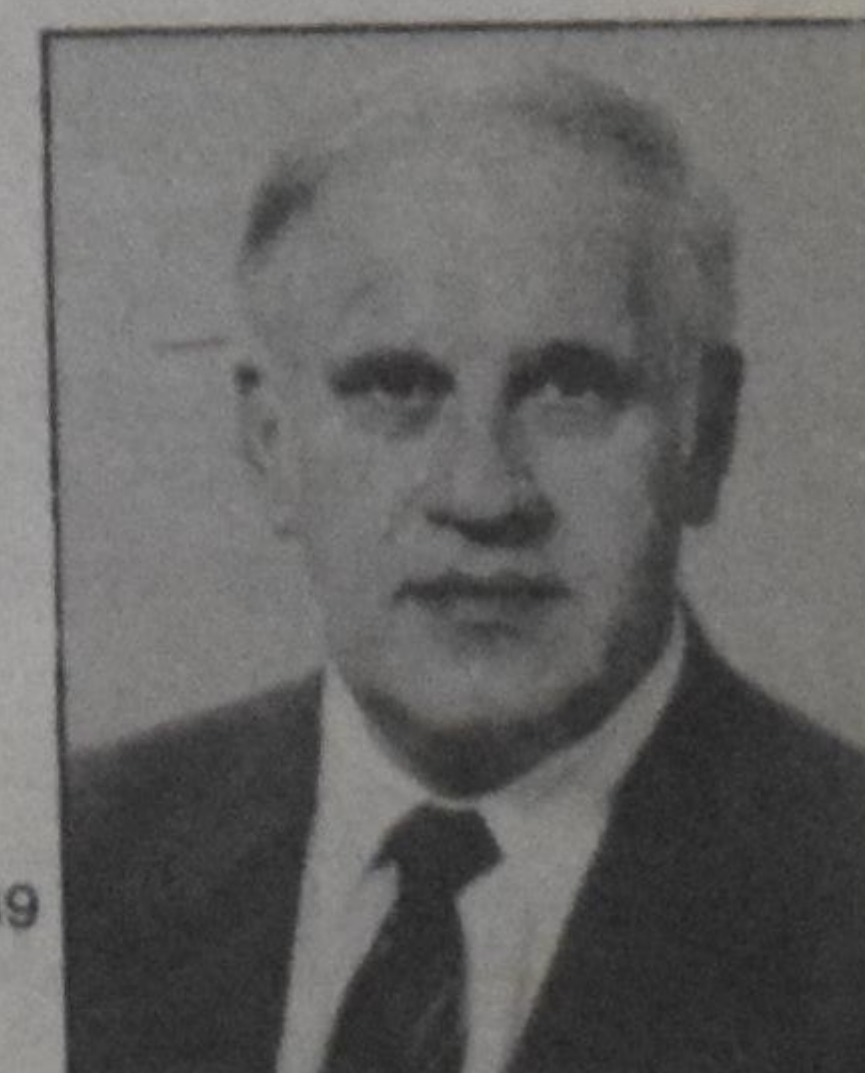


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Church Marian Van Til, page editor

Professor sees evangelicals as 'prophets of religious consumerism'

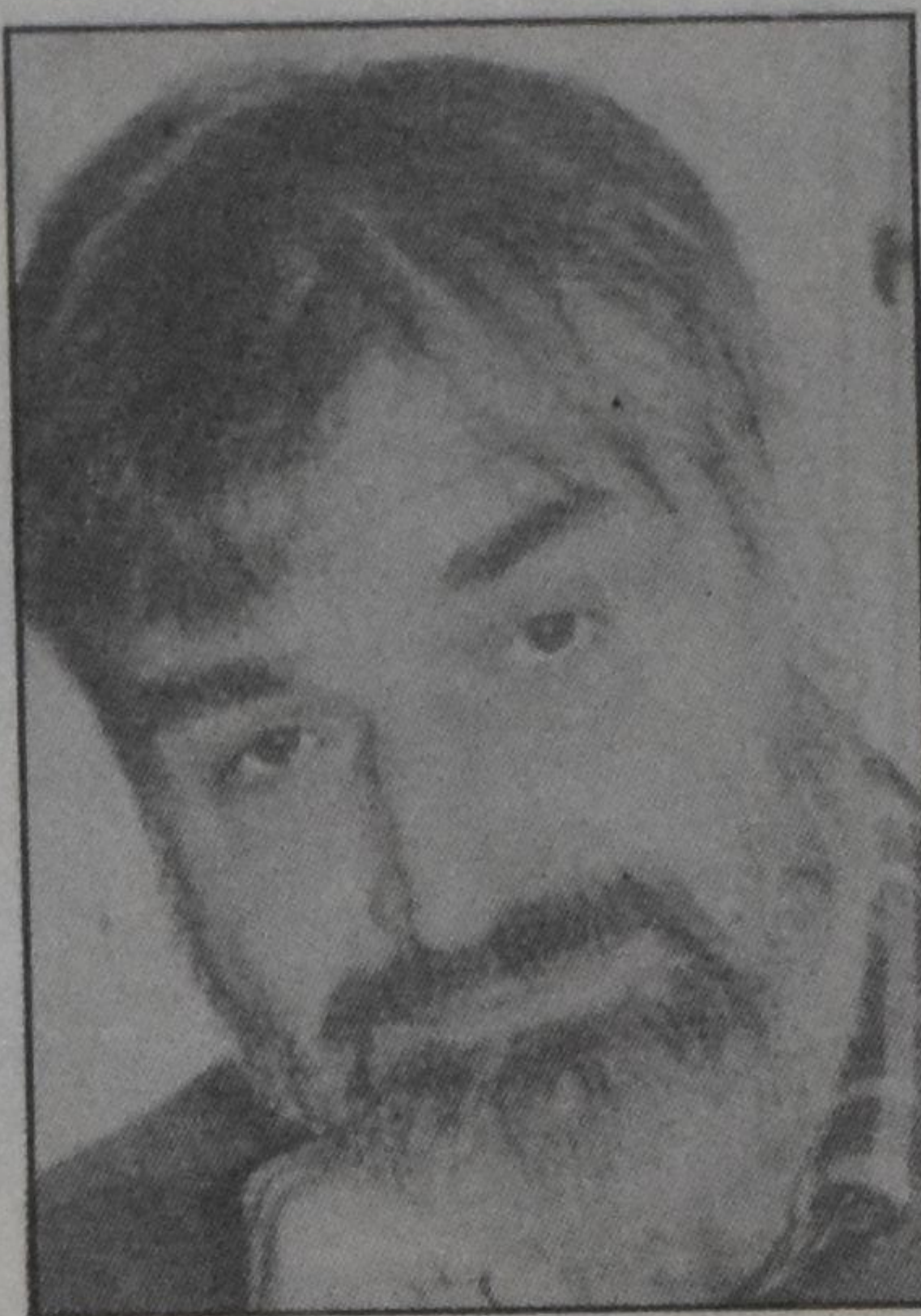
Nicholas Terpstra

REGINA, Sask. — Evangelicals have too often been "prophets of religious consumerism," more concerned with packing bodies into churches than challenging the status quo.

So claims George Rawlyk, professor of history at Queen's University in Kingston, Ont., speaking recently at the Canadian Theological Seminary (CTS) in Regina. Rawlyk has written many books on religious history and revivalism in North America and initiated the study on Canadian religious beliefs that appeared in *Maclean's* in April 1993. He spoke at CTS on "The Destruction of Canadian Evan-

gelicalism," the fourth in a series of lectures on evangelicalism in Canada in the 19th century and now.

Radical evangelical movements of the early 19th century practised an ecstatic revivalism that recognized the Holy Spirit speaking through children and adults, women and men, poor and rich. More advanced secondary education, the growth of a male clerical elite and expanded church bureaucracies, and theologies emphasizing self-fulfillment eroded this evangelical consensus from within, explained Rawlyk. Evangelicalism became more authoritarian. It focused on sin rather than celebration and was obsessed with respectability



George Rawlyk, professor of history at Queen's University.

and numerical growth. The real threat to the 19th century church, Rawlyk asserted, was not Darwin or "higher criticism," but the uncritical acceptance of consumer culture. By the early 20th century fundamentalists mounted violent attacks on theological liberalism while ignoring the more subtle threat embodied in the commercialized revivalism of preachers like Billy Sunday.

Evangelicals continue to embrace the language and values of materialism and consumerism, says Rawlyk. The Church Growth movement is full of talk of "packaging the product," "defining a target audience" and "winning market share." More recently,

Reginald Bibby's latest work calls on mainline denominations to repackage and market their "product" in order to win back their own inactive members.

"But what's in the package?" Rawlyk asks. What do you lose when you reduce it to a package, a program or a technique? Marketing a gospel of cheap grace turns people off churches altogether and leads them to "privatize" their belief.

Wanting to determine how many Canadians had held on to Christian beliefs while letting go of the church led Rawlyk to the Angus Reid polling firm. What they found has certainly shaken up the Canadian status quo (see next story).

Are Canadians Christians?

Or: Why do people still believe that stuff?

Nicholas Terpstra

Just what do Canadians believe now? This was the question on George Rawlyk's mind as he studied 19th century evangelical and revivalist movements. Most analysts have taken the low rates of church attendance and membership as indicating that Canadians have "grown up and put religion behind them." Have they?

Working with a grant from the Pew Charitable Trust, Rawlyk set out to study the fate of evangelicals in Canada. He decided to commission a survey of religious attitudes and approached the Angus Reid Group. The cost? Putting one question to 1,500 people would cost \$1,800; Rawlyk had 60 questions and wanted to put them to more people! This was far beyond the Pew Trust grant, but some negotiations brought about an acceptable price for a single survey. When the results came back, Angus Reid himself was so excited that he agreed to do three more surveys free

of charge.

The polls contacted over 4,500 people, making this the largest survey on religious attitudes conducted in Canada. The results, as reported in a lengthy series of articles in *Maclean's* (April 1993), surprised many, Rawlyk included. They have also stirred up considerable controversy among many people whose Canada does not include Christianity: where did all these believers come from? One *Maclean's* journalist told Rawlyk, "You university professors haven't been doing your job; people aren't supposed to believe this stuff anymore."

What aren't they supposed to believe? Seventy-four per cent consider themselves Christians: 62 per cent believe that Christ is God's Son and that his death and resurrection brought salvation. Forty-nine per cent believe that God always answers their prayers; 32 per cent consider the Bible to be the literal Word of God. All of this even though less than one-third of Canadians attend church regularly.

The elite versus the masses?

Rawlyk believes that the response from the *Maclean's*

journalist underlines the split between "elite" and "mass" attitudes in Canada. The political, economic and media elites, which led churches in the 19th century and abandoned faith in the 20th, have difficulty accepting this mass rejection of their "leadership."

Ironically, a media panelist on CBC AM's "Morningside" saw the *Maclean's* cover story as proof that the magazine concentrates on issues that are of little interest and no concern to Canadians. Even the clerical elite has had difficulty because the laity aren't following them either.

In some cases the awkward results have led them to shoot the messenger. Catholic leaders have criticized Rawlyk for revealing the strength of the Pentecostal movement in the church, and for noting how few laypeople agree with established church positions: 91 per cent approve of contraceptives; 84 per cent would allow priests to marry; 78 per cent would ordain women; and 36 per cent favour abortion on demand. United Church leaders are uncomfortable with the news that 33 per cent of regular attenders feel the denomination has become too liberal. The apparent strength of orthodox belief has led Tom Harpur, former priest

and self-styled religious gadfly columnist in the *Toronto Star* to call Rawlyk a "false prophet."

Evangelical and conservative churches should not be too smug. While more of their members are active, there is a large number of "dormant evangelicals" who believe in conversion, witnessing the Bible and the Cross — but not in the church.

Reassessing a fixation with numbers

The criticisms have left Rawlyk unperturbed and still curious. In his view, people have left the church because they see little of value in it. With no career to pursue in the Church Growth industry, he can afford to be blunt: aggressive marketing campaigns will only turn off more people "if there's nothing in the package." But will they respond if the package has more substance, that is, if the faith makes greater demands? Rawlyk believes that in the Third World it does; that's where you find a truly vigorous Christianity experimenting with different forms of theology and community.

Rawlyk may have an optimistic view of why so many Canadians have privatized their

belief. It's true that consumer-oriented marketing of religion can't deal with anything more demanding than "cheap grace." That kind of Christianity never kept anyone from a Sunday morning game of golf.

But even cheap grace may be too costly for many. The privatization of belief may be due as much to the "inconvenience" of church as to any disenchantment with it. In a consumerist society, the minimal demands of regular participation, let alone active involvement with a group of believers, seems intrusive, tedious and unlikely to be of any personal benefit — unlike a trip to the mall.

Yet Rawlyk is right to insist that any movement away from consumerism will have to break with consumerism's first law of success: numbers are everything. Whether we want 400,000 by 2,000, or just 400 by 10 a.m., we have to reassess our fixation with numbers and become more transfixed with the gospel as the heart of true growth.

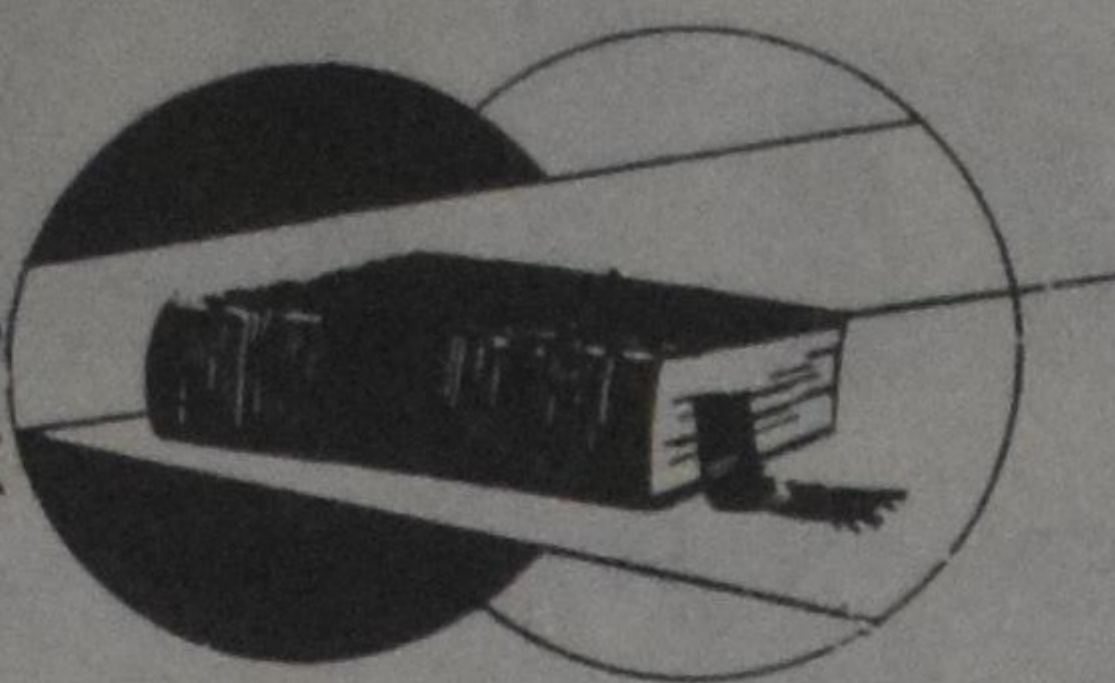
Nicholas Terpstra is associate professor of history at Luther College, University of Regina.

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**Bible
Notebook**
Al Wolters



Christians don't sin

"No one born of God commits sin" (1 John 3:9, RSV)

Can this text really mean what it says? Is it really true that people who have been born again (that is to say, Christians) stop sinning? Of course not. Although there have been theologians who have defended a doctrine of perfectionism, claiming that true Christians in fact lead sinless lives, this is overwhelmingly contradicted by both experience and Scripture.

If there is one thing the Scriptures are plain about, it is that all humans are sinful, and that sanctification is never complete in this life. In fact the Apostle John, the same apostle who wrote the above-quoted text, says elsewhere in this epistle that anyone who claims to be without sin is the victim of self-delusion (1:8).

How then are we to interpret this text? One way out of the difficulty is to stress that the tense of the Greek verb translated "commits" is present, and that the present tense in Greek often refers to continuous or habitual action over time.

Consequently (so the argument goes), what the apostle is really saying is that no one born of God "will continue to sin," that is, will be a habitual sinner. That is the solution of the NIV, which renders the words for "commits sin" in our text in this way.

But that doesn't really solve the problem either. Not only is this translation grammatically suspect (the Greek present tense rarely requires this kind of translation), but it is just as problematical to claim that Christians aren't habitual sinners. Many believers (perhaps all) have deeply ingrained patterns of sinful behavior, some of which they may not even be aware.

Dutch boys don't cry

In my opinion, the problem is the result of an overly "propositional" approach to biblical language. The language of the Bible is ordinary human language, and it follows the same kinds of rules as our own everyday speech, which is often not "logical" in the strict sense of the word.

We say things like: "Everyone came over to our house," and we expect the hearer to understand that "everyone" refers to a very small portion of the earth's population. Or we may say sarcastically, "Sure you will!" and expect the hearer to understand that we mean just the opposite. The language of Scripture is no different.

In the case of this "difficult" text in 1 John, I'd like to point to the analogy my mother used to make when I was a little boy, before we immigrated to Canada from Holland. When I was crying about a skinned knee or an imagined slight, she used to say something which was quite illogical: "Dutch boys don't cry!" (This was, of course, a doubly chauvinistic thing to say, and very bad for my emotional health, but I'll leave that aside for now.)

The point she was making, and which I understood quite well, was not that Dutch boys, in fact, don't cry (I was living proof that at least one did), but that it was incompatible with the nature of being a Dutch boy to be crying in those circumstances.

Similarly, what the Apostle John is saying in our text is not that believers don't, in fact, sin (we are all living proof that they do), but that it is incompatible with the nature of being a born-again Christian to commit sin. To put it in another "illogical" way: in the Christian lifestyle, sin is something which is "simply not done."

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Reformed churches in Argentina celebrate 100th anniversary

BUENOS AIRES, Argentina (REC) — The Reformed Churches of Argentina have just celebrated their 100th anniversary. From Sept. 29-Oct. 3 there was an exposition at the Reformed Church of Buenos Aires and on Oct. 2 the church held a ceremony of

remembrance and a service of thanksgiving.

On June 23, 1893, Dutch immigrants established a church in Rosario de Santa Fe, founded on the principles of the Reformed confessions. Although that particular congregation has disappeared, it marks

the beginning of the Reformed Church in Argentina. The church also has congregations in other countries in the southern cone of Latin America. It is still a small church with about 20 congregations.

Korean exodus from CRC much smaller than reported

GRAND RAPIDS, Mich. (REC) — The leadership of the Christian Reformed Church in North America visited Korean immigrant church leaders at the end of August to listen to their concerns. Earlier in August, John Kim, pastor of the largest Christian Reformed Korean-language church in Los Angeles, had convened a meeting of 30 pastors, some from the CRC, but also from independent Presbyterian and Reformed churches. Kim afterwards said the CRC pastors had all voted to leave.

Four men, including CRC General Secretary Leonard Hofman and director of ministries Peter Borgdorff, met Aug. 31 with 30 Korean pastors, and in

the evening with about 70 members.

Afterwards, Hofman reported that officially only two Korean pastors have left the denomination. He expects that only five or six congregations will leave, and two of these are small, unorganized churches.

John Choi, Korean ministries coordinator for the CRC, says there were pressures on the Korean leaders. Once Kim had left, he asserts, others would feel freer to speak their own minds. Choi says Kim had "an aura of power" over some of the other pastors. He notes that Kim had distorted the CRC's position on homosexuality.

Peter Holwerda of CRC Home Missions in California says there were 27 Korean congregations in various stages of preparation to join the CRC, even after the decision on the ordination of women. But that decision was the reason given by Kim for Koreans for leaving the denomination.

Choi does not believe many Koreans will leave the CRC. During the conversations with church leaders, many Koreans expressed deep love for the CRC. They pointed out that second generation Koreans need a national church in the English language. The second generation does not have the emotional ties of their elders to Korea, they said.

Mission work in China needs a different approach, say Lutherans

MALACCA, Malaysia (EP) — History shows that Chinese culture tends to resist foreign religious influences, like Christianity, said Dr. Ishmael Noko in a keynote address Sept. 21-24 to a Chinese-speaking Lutheran church consultation. Noko is director of Lutheran World Federation Department for Mission and Development.

"There are expressions of Chinese reality in the world that we can't afford to ignore in our mission work," he said. According to Asia Lutheran Press Service, he told the participants that there are many areas of mission in which Chinese Lutherans can work together.

A Chinese church historian, Dr. Lee Chee-Kong of Hong Kong, said that Lutheran theology has not been indigenized enough to meet the needs of Hong Kong Chinese. He pointed to a lack of local teaching materials, financial support

and human resources as evidence of the problem.

Participants in the consultation suggested that a coordinating office in Asia be established to "study the needs of Chinese churches around the world." The consultation, sponsored by the Geneva-based Lutheran World Federation Department for Mission and Development, was attended mostly by Chinese-speaking Lutheran church leaders from Taiwan, Hong Kong, Malaysia

and Singapore.

In a six-point statement, participants underlined the importance of prompting and coordinating "missionary programs and strategies among Chinese and other groups living around the world."

They also discussed developing missionary training programs in the Asian context, to better equip missionary candidates with skills relevant to the areas of agriculture, medical, urban and rural mission.

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Reformation Day

Confessions say who we are

Michael Williams

If we're truly honest with ourselves, we probably will have to admit that sometimes we merely mouth the words of the Apostles' Creed in church.

The tongue slips into automatic pilot and the heart and mind are both effectively bypassed. But the church's confessions warrant our reflection, not merely because they're part of our liturgy and tradition, but also because they anchor us in the drama of redemption.

What are we doing when we confess our faith?

What we're doing is engaging in an act of identification.

The first and foremost person who is identified in our confession is the One who is confessed. The Christian confession identifies the Lord, and in that verbal and public proclamation, the confessor swears allegiance to the Lord.

How did Israel and the ancient church identify their allegiance? By their confession of the Lord.

Deut. 26: 5-9 is often called the "little *credo*," the little confession. This text functioned for the Old Testament community of faith much like the Apostles' Creed functions for us in the New Testament era. The *credo* was a declaration of praise for God's mighty deeds:

My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, putting us to hard labor. Then we cried out to the Lord, the God of our fathers, and the Lord heard our voice and saw our misery, toil and op-

pression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with terror and with miraculous signs and wonders.

Who is the Lord? He is identified here as the Savior of his people.

As the Old Testament identifies God by his action in delivering Israel from Egypt by the waters of the Red Sea, so the New Testament identifies him by his raising of Jesus from the dead. In 1 Cor. 15 we read:

What I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the 12. After that, he appeared to more than 500 of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all of the apostles, and last of all he appeared to me also.

Who is the Lord? He is the One who keeps promise. As a rallying point or a battle standard, the confession is the church's principle of unity. It contextualizes the people of God, telling them who they are, where they fit into the drama of



The Council of Nicaea as imagined by an artist.

FROM: HISTORICAL PICTURES SERVICE IN CHICAGO

redemption. Who are those people? They are the ones who confess that God raised Jesus Christ from the dead. They are the body of Christ. They are the ones who audit and recite the story of redemption.

Confession is also saying No

The third function of confessions is to say what we reject and what we consider falsehoods.

The confessions call up the idea of allegiance, enlistment in a cause. And therefore they also mean to stand against something. Saying "Yes" to Jesus is saying "No" to that which is opposed to Jesus. When the first commandment says, "You shall have no other gods before me," it commands not only the exclusivity of worship of Yahweh, but also the exclusion of all other religious allegiances. Confession is not

merely a choice or preference, like the choice of vanilla over chocolate. It is a matter of life and death.

When the early church said, "Jesus is Lord," it understood that it was standing against competing confessions. By its confession the church explicitly meant to reject the notion that the Roman gods were Lords and that Caesar was Lord. Only Jesus is Lord. Confession identifies that which must be rejected by the confessors.

And that has always been the case with the historic creeds and confessions. The confessor knowingly rejects that which contradicts the confession. The confession is a battle map. It identifies the warring armies. A battle rages, two kingdoms stand on the battle line opposing one another. And we are called to enlist.

There is no neutral ground in this conflict. There are no

seats in the gallery. There are no conscientious objectors. I know, we don't want to think of the Christian life as a life of conflict or struggle, and most certainly not *combat*. I know a young woman whose favorite word is *nice*. Christianity is, or should be, a *nice* thing, she thinks. Jesus is *nice*. Salvation is *nice*.

But we're not promised *nice*. What we're promised is an opportunity to participate in the Lord's struggle. The peace we're promised is not peace of mind, or some internal, psycho-spiritual plateau from which we transcend the struggles of the world. The peace of God, sought in Paul's greetings, is nothing less than that peace that comes at the end of the war. It is the peace that comes finally in God's victory over every foe in the return of the Crucified and Resurrected One.

Reformation Day

Confessions are shaped in the crucible of time

Michael Williams

By the power of the Holy Spirit, God's people have always made a *timely* confession, a confession that is faithful to the Lord and appropriate to the times and the threat to the gospel story that each generation faced in its time.

The first moment we want to look at is recorded for us in the book of Deuteronomy.

The people of God were about to enter into the promised land after 40 years of wandering in the desert. Moses charges Israel to keep the law, saying: *Hear, O Israel: the Lord our God, the Lord is One. Love the Lord your God with all your heart and with all your soul and with all your strength.* The Israelites are to keep this confession. They are to tie it to themselves, hide it in their hearts, teach it to their children, wear it on their sleeves, broadcast it among the nations.

Why? Because Israel was about to enter the land of Canaan, which is the bottleneck between Africa and Asia to the west and Asia Minor to the north. God called Israel to live on the busiest street corner in the ancient world so that all would see Yahweh and his kingdom. Israel was called to model the Kingdom of God to the nations.

Exposed to heresy

There was, of course, a down side to this calling. As the caravans came through Israel not only did the traveller see Yahweh through the embodiment of his rule in Israel, but Israel also saw the idolatry of the ancient Near East.

Israel was called to live in an environment that was dominated by polytheism. To function in that environment, to be a word of life and redemption to the nations, Israel needed to know, to be committed to the truth that when Yahweh spoke there was no one to contradict him: Yahweh is the one and only God. Whereas the greatest problem which Israel faced was

polytheism, the greatest problem of the early church period was a religious movement called Gnosticism. Were it not for the providential direction of God's Spirit, Gnosticism would have destroyed the church. The Gnostic was thoroughly pessimistic concerning this material world, its history and human life in the world. The Gnostic experiences his or her existence in terms of alienation.

If we are to be saved, we must be saved from this world, says the Gnostic.

Now this may all sound like a foreign religion, and so it was, but the Gnostics thought of themselves as Christians, as followers of the Christ. Simply put, they thought that they could say "Yes" to Jesus but "No" to creation.

How did the early church fight this most insidious heresy? By its confession in the Apostles' Creed: *I believe in God the Father Almighty, Creator of heaven and earth. And: I believe in Jesus Christ, his only Son, our Lord. Our Redeemer is the Son of the Creator. Creation and redemption go together. Redemption is for creation.*

Reforming the church

During the Middle Ages the gospel was threatened by the church itself. The Roman Church understood redemption as taking place only through the sacramental system and works of penance.

Seeing this, Martin Luther confessed that salvation is by God's grace in Jesus Christ and through nothing else. What began as an attempt to reform the church quite quickly developed into a counter-church movement as the papacy rejected reform. And thus began the relatively short but anxious (and very dangerous) struggle between the Roman Catholic Church and the churches of the Reformation.

In 1555 the Netherlands came under the sovereignty of

Philip II of Spain. Philip was fiercely loyal to the Roman Catholic cause. Via the Inquisition, the Spanish executed an estimated 100,000 people.

As a prisoner in a Spanish jail, Guido de Bres wrote the *Belgic Confession* as a plea for religious toleration. *Let this little band of believers live* was the apologetic theme of the *Confession*. The *Belgic Confession* also sets out the hope that beats in the Calvinistic faith in the clear, unhurried and unqualified terms of a man who is ready to become a martyr for the cause of Christ.

In 1567, six years after writing the *Confession*, de Bres was hanged by the Spanish for administering the Eucharist to Reformed congregations. The *Belgic Confession* became a rallying point for Dutch resistance against Spanish occupation and the Roman Catholic Inquisition. The *Confession* stands to this day as one of the purist and strongest statements of just what the Reformation was all about.

These are just a few moments, a few snapshots from the confessional story of one part of the Body of Christ.

All of these snapshots are illustrative of the fact that the church makes its confession in

the crucible of struggle against apostasy.

The people of God are continually called to witness to their faith. But the battle lines shift, as the dangers to the faith change. Four hundred years of radical social change stand between us and the Reformation standards. The modern West has been shaped by the rise of secularism. And that means that the church is called to confess its faith in the midst of an environment that is very different from that of the 16th century.

A truly Reformed and reforming church must ever confess its faith anew. New heresies and ideologies cannot be countered effectively by the weapons of the past.

A confession for today

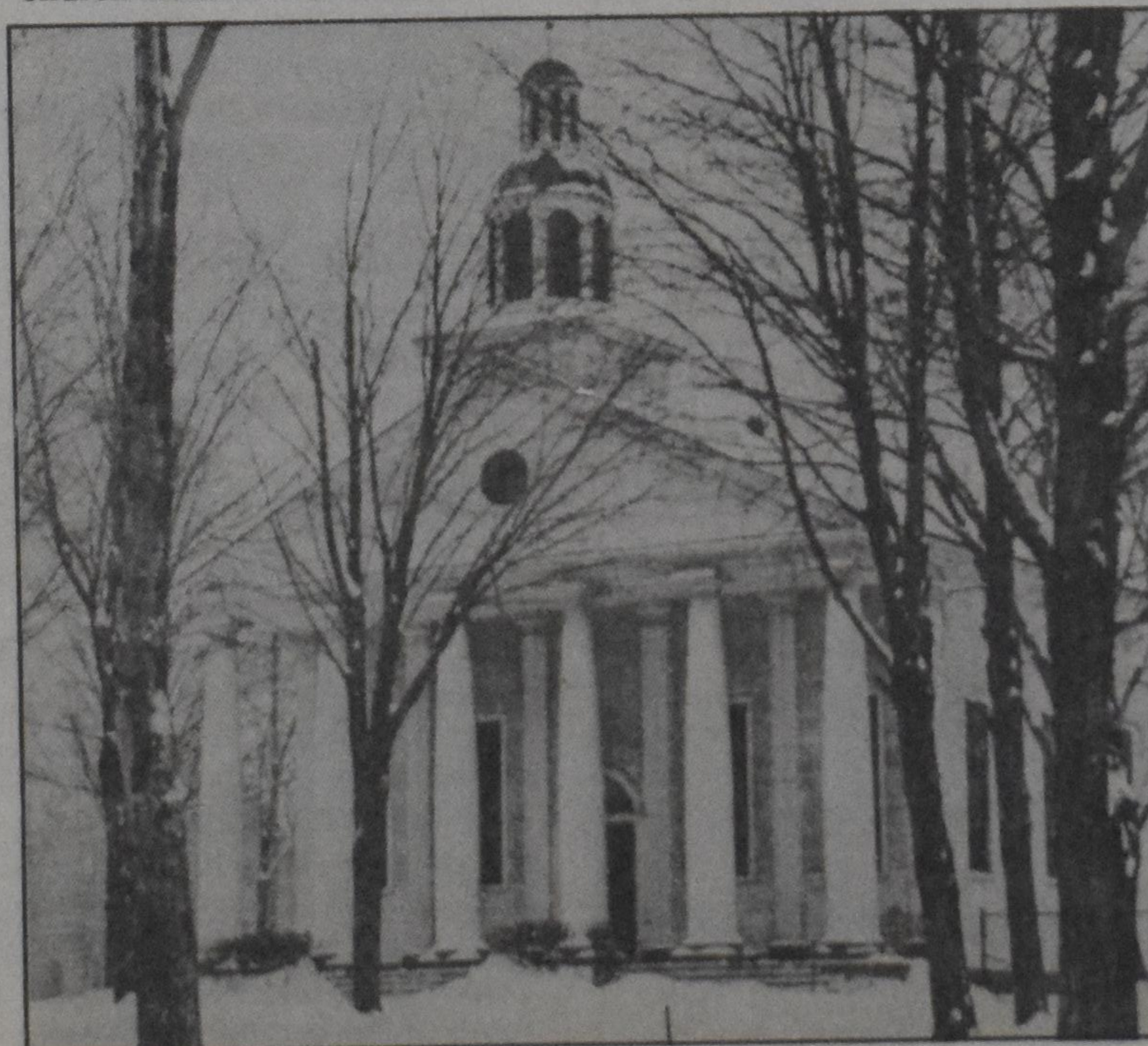
The Christian Reformed Church's *Contemporary Testimony* is meant to address the secularism of the modern world. Between us and the Reformation lies the Enlightenment, a movement that created a world vastly different from that of the Reformers. The Enlightenment motto was: *Man, the measure of all*. Our world belongs to humanity. While the

modern secularist spirit has many similarities to the Gnosticism of the early church, it also has some differences. Where the Gnostic was trying to push God away from creation, the secularist wants to push God away from humankind as well.

One aspect of secularism that the *Contemporary Testimony* draws our attention to is that the problem of secularism is not an us-versus-them problem. Christians can be just as secular as non-Christians.

The *Contemporary Testimony* is not meant to replace the historic creeds. They cannot be replaced. They are part of our being. Rather, it is meant to stand upon their shoulders, saying the same thing, the same old gospel story, but saying it in a language and in a style that responds to the present situation. Like the confessions of old, the *Contemporary Testimony* offers us a resume of the Bible's redemptive message, but a resume that addresses the challenges of life in modern society.

Michael Williams is assistant professor of theology at Dordt College, Sioux Center, Iowa. These two articles are excerpts from material he prepared for a book on the Apostles' Creed.



FROM: NETHERLANDS INFORMATION SERVICE

"The Pillar Church," built by the Van Raalte settlers in Holland, Mich. The confessions act as pillars in churches of Reformed persuasion

Society

The origins of Halloween

An uneasy blend of Druid, Roman and Christian religion

Marian Van Til

Halloween undoubtedly originated among pre-Christian Celts in what is now Great Britain, Ireland and northern France. The Celtic Samhain festival celebrated the new year on November 1 by honoring Samhain, the lord of death. The "celebration" marked nature's fall/winter season of death, decay, darkness and cold and naturally came to be associated with human death as well. Samhain, it was believed, allowed human souls to return to earth on that one night (October 31) before the new year.

On that evening the Druids, Celtic priests, ordered people to extinguish their hearth fires. The priests would then build a huge, public bonfire of oak branches, which they believed to be sacred. The Druids would offer sacrifices to Samhain of crops and animals; there's some evidence that even humans were sacrificed. The "celebrants" were often dressed in fantastic costumes and animal skins. They told fortunes for the coming year by examining the burnt-up carcasses from their "offering." At the end of the night families

would relight their hearth fires from the "sacrificial" fire.

Roman influence too

When the Romans conquered the Celts in A.D. 43 they subsequently ruled Great Britain for 400 years. During that time two of the Roman fall festivals became incorporated into the Druid Samhain ritual. One of these, *Feralia*, was held in October to honor the dead. The other honored Pomona, goddess of trees and fruit (apples probably became associated with Halloween because of this festival.)

When Christianity was finally brought to the Celts in the fifth century (thanks primarily to St. Patrick), the people little understood its radical, all-encompassing nature. Thus, the converted Druids blended their pagan festivals with those of Christianity. It wasn't until another 400 years had passed that the church established All Saints' Day on November 1. However, even then, people still tried to mix elements of the "death festival" with that Christian holy day. The church later Christianized the remnants of those pagan rituals by

setting aside its own day to remember, thank God for, and pray for the dead: All Souls' Day on November 2.

Regional customs

Most people see modern-day Halloween practices — trick or treating, costume parties, decorating with black cats and pumpkins — as simple fun. These practices trace their origins to the various groups of Christianized Celts. Some of these original customs were innocuous but others hark back to more sinister practices and superstitions of the Druids. It is notable that fire played a role in many of the ancient customs.

Children asking for candy is reminiscent of the Irish custom of people begging for food in a parade honoring Muck Olla, a Celtic god.

In Scotland people paraded through villages carrying torches to light bonfires which they believed would scare away witches and other evil spirits. Throughout Europe, black cats (particularly in the Middle Ages) were believed to embody the devil.

In Wales it was thought necessary for each person to throw a stone into a bonfire. If a person's stone was missing the next morning, he or she would die within the year, it was said.

In England, Halloween was sometimes referred to as Nutcrack Night or Snap Apple Night. Families sat around fires telling stories while eating apples and nuts. On All Souls' Day people went "a-souling" (begging) and received pastries called "soulcakes" in exchange for a promise to pray for the souls of the dead of their village.

In 17th century North America, European Halloween customs were not immediately transported to the new continent — the Puritans, Quakers and other early Protestant settlers strenuously objected to any such pagan or semi-pagan celebration of Halloween. In fact, it wasn't until the 19th century, which brought floods of new immigrants from the British Isles, that Halloween celebrations became popular in

the U.S. and Canada.



Halloween: 'kids' night out' or 'feast of darkness'?

Henry Wildeboer

The famous Halloween event is upon us again. How should we deal with it?

Many regard Halloween as rather harmless. It's only a kids' thing with witches, goblins, curled-up black cats and pumpkins with candles inside them. And for children it becomes a time to make a good haul in candy, apples, gum and nuts — enough to pollute their gums and teeth the next three months (a shorter time if they're less disciplined).

But let's be informed on this. Halloween developed out of a pagan festival of darkness, fire and death (see accompanying 'origins' story).

The British Isles were home to the religion of the Druids before Christianity arrived. They were barbaric; people dreaded them for their bloodthirsty power. As part of the Samhain festival on October 31-November 1 (Samhain was the "Lord of Death," i.e., Satan) demonic rituals occurred to call up the spirits of the dead. Residents would cringe with fear as these rituals took place.

In Ireland, as part of this "festival," the Druids would go around with bags to take offerings to Samhain/Satan. At each home they would demand a certain amount; if that amount were not given, one could expect tragedy ("trick or treat"). Offerings of food and drink were set out to feed the spirits of the dead which returned to earth that night. Bonfires were lit to keep the evil spirits away.

Talk to your children

There are similarities between these customs and what is still happening today. My advice is:

* Understand for yourself and explain to your children the religious roots of Halloween.

* Young people and adults, do away with *all* Halloween activities, parties and references. (If you want a party at the end of October, celebrate the Reformation and dance for joy unto the Lord for new, full and glorious life. If you want to collect something, do it for a worthwhile cause.)

* If you have children, move them away from "Halloweening" by providing alternatives. Remember, a child doesn't see theological problems, so be patient, gentle and sensitive. Don't just half a good "racket" for him or her through *your* Christian principles without his or her understanding and cooperation. Your child may have become accustomed to the annual candy haul and could hate Christianity if there is no understanding.

Let's enjoy life, celebrate God's goodness and learn to walk in newness of life and faith.

Henry Wildeboer is pastor of Zion Christian Reformed Church, Oshawa, Ontario.

**Peter and Marja
are not in this week!**

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Feature

Worlds apart: Two visions of education (Part III)

R. Ray Klapwyk

Socializing the young at Beacon School

Jim McGrath, principal of Beacon School's secondary division, teaches Grade 10 history to a class of 14 students. The purposes of his history program are to "give the students a background in Western civilization, culminating with American history, and to provide a grounding in tradition and a Christian view of things."

During my visit to Jim's class he conducted a "guided simulation" of the Fort Sumter attack, a major crisis at the beginning of the American Civil War. He described Fort Sumter's strategic location at Charleston harbor (it was manned by Union soldiers but surrounded by guns of the South); the predicament faced by President Lincoln's cabinet (the soldiers at Fort Sumter needed food and supplies, but would a Union supply ship be allowed into the harbor?); and the dilemma faced by Confederate President Davis's cabinet (should they risk war by attacking the fort or by stopping the supply ship?).

After showing a videotape of Civil War scenes Jim divided the class into two groups representing North and South. The assignment was to conduct a cabinet meeting to decide each side's next move and the reasons for that move.

Teacher: Okay, return to your seats.... What is the North's plan of action?

Student: The North will send two armed ships to Fort Sumter with orders to fire if shot at by the Confederates.

T.: What is the North's motivation?

S.: To draw the eight undecided states into the Union.

T.: What will the South do?

S.: The South won't let the ships enter the harbor. If they trespass, we'll fire on them.

T.: What is behind this decision?

S.: Pride. If the South gives in, they are capitulating.

T.: Doesn't the North have pride?

S.: Yes, but they know what will happen if one side doesn't back down.

Jim summarized the discussion and concluded with these personal observations:

At the outbreak of war, there was initial euphoria: soldiers were proud to wear their clean uniforms.... But did they fully realize what they had started? Life is sacred. Was the issue of slavery worth all that bloodshed? War is rarely worth it. There are no winners, only losers.

Socializing the young at Stratford Christian School

George McKey's classroom at Stratford Christian School is quiet. The room is carpeted, so you can't hear the students move between their work tables and the scoring tables, and the whispered communications between George and the students are virtually inaudible. Each of the 25 students, ranging in age from 10 to 16, works on a personalized study program, using the Bible and various booklets of "Accelerated Christian Education" (ACE). The classroom has two large scoring tables and a work table in the middle, and student "work stations" which face the two longest walls. On the wall of each work station is a timetable of units to be completed, a checklist of finished assignments and a sticker showing the student's "privilege level." On each student's table is a small American flag and a small Christian flag, to be used for communicating with the teacher.

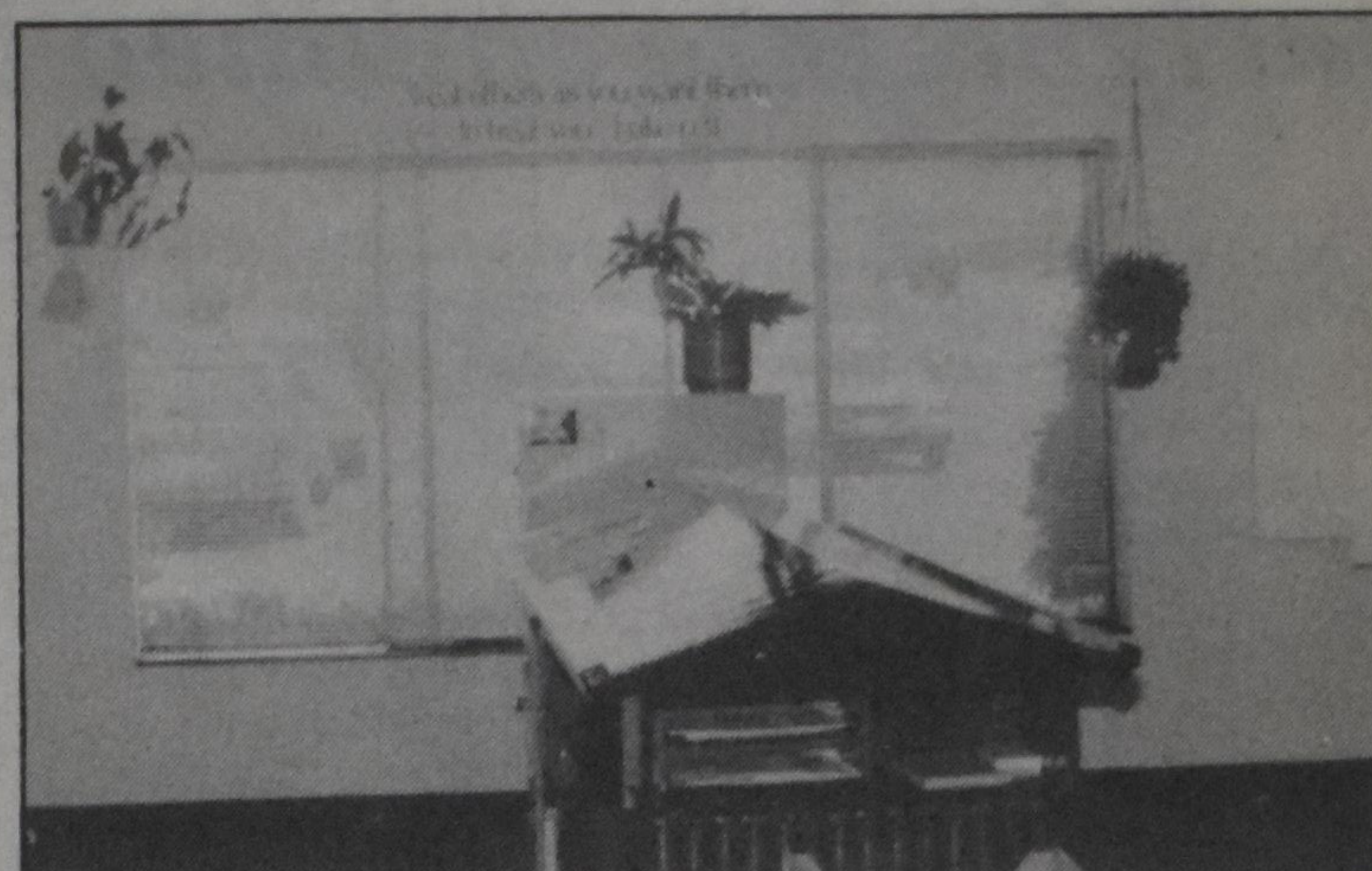
The ACE program has 144 units of study (12 per grade) in each of several subjects: math,

English, word building, social studies, science, Bible, reading. Each unit of study is introduced by a "character objective," and a Bible passage must be memorized before the student proceeds to the next unit. Students score their own work and George McKey checks it. George is to become "redundant" as a teacher in order to ensure that learning takes place. For example, the ACE teacher is instructed to answer questions by asking questions, and to inspire students by giving positive feedback. George describes ACE as a spiral curriculum, geared for success in lower levels and providing plenty of practice. Concepts recur with slightly increasing complexity in higher levels. In this way, students aim for near-perfect scores on each unit.

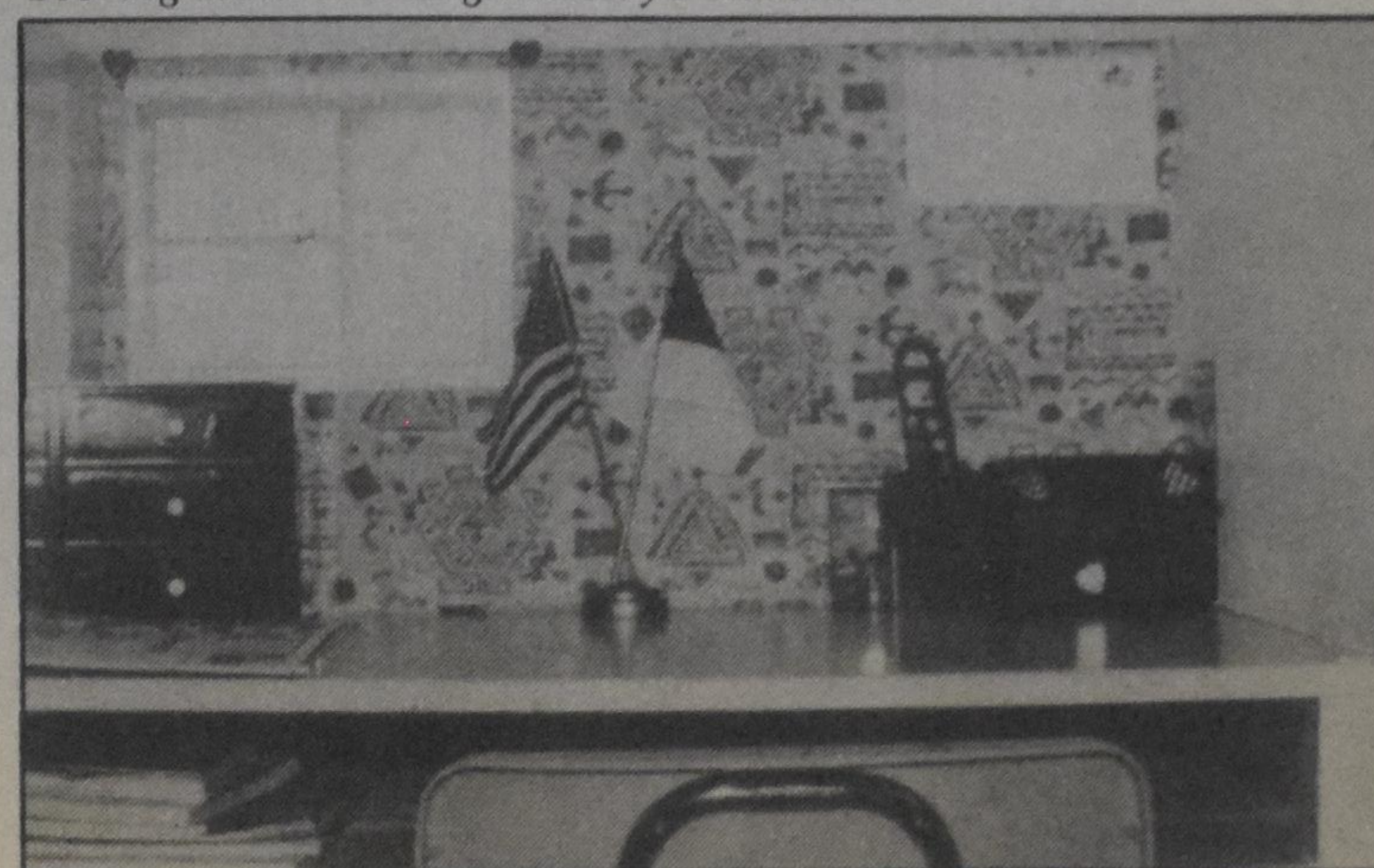
Discussion: compromisers or automatons?

It would be an exaggeration to say that Beacon School teaches children to become "compromisers" while Stratford Christian School teaches children to become "automatons." Yet the two instructional strategies which I observed have the potential to lead to these contrasting outcomes. The superb leadership of both teachers prevented such extreme results, however, and I left both classrooms convinced that the students were receiving instruction of high quality.

These different approaches to learning can be understood in the context of images which control life at the two schools. Beacon School's educational program reflects the images of the medieval guild, whose leaders set up programs of training and caring to ensure the survival of each member's family. Each student's needs and poten-



Scoring table in George McKey's classroom



A student's "work station"

tials are assessed, and the teachers try to help him or her develop necessary skills. The events of history, names and accomplishments of cultural heroes, formulae and facts of mathematics, structures of language, all combine with the "armor of righteousness" in equipping students for success in the world.

The image suggested by educational events at Stratford Christian School is the "hothouse." Dr. Kienel of the Association of Christian Schools International says, "The Christian school performs the hothouse function. It gets some basic character established before the child does battle with the world." Stratford Church's Anabaptist forbearers, the Amish, emphasized *Gelassenheit*, the "yielded self," which values submission, obedience, humility and simplicity. God controls and each child obeys.

What kind of graduates can these two schools expect to have? At Beacon School, the enemies of *Gelassenheit* — individualism, rationality, competition, fragmentation — are valued. Beacon School has chosen to "train knights," to sharpen the students' ability to learn, using the "classical tools of learning." The students are presented with alternatives by associating with fellow stu-

dents whose families do not agree on all issues, thus practicing for the competition to come. Graduates of Beacon School's program will, it is hoped, be able to succeed in a secular world — but an outsider is tempted to wonder: Will they remain true to the Christian faith?

Stratford Church has effectively incorporated its school's educational program into its ministry. Students and teachers respond with obedience and joy. Through ACE and many other activities (ACE occupies about 60 per cent of each student's time), communally accepted attitudes and meanings are absorbed into the children's consciousness. Stratford Christian School's graduates are likely to remain strongly committed to the values of the church and school which trained them for ministry, but one is tempted to ask: Will they thrive in the secular world outside the "hothouse"?

In the final article in this series we will reflect a bit more on the different social purposes of Christian schools.

Ray Klapwyk is working on a doctoral dissertation at Washington University in Pullman, Wash. His dissertation deals with the ceremonial aspects of schooling.

Books/Meditation

Insights into childhood trauma

White Lies (for my mother). Potvin, Liza (1992). Edmonton, Alta.: New West Press, ISBN: 0-920-89713-4. Price: \$14.95. Reviewed by Debbie Davis, a graduate student in social work.

Based on excerpts of 14 years of journal entries, *White Lies* provides an intimate glimpse into the life of an incest survivor, illustrating a daily account of the horror of incest and its devastating long-term effects. Liza Potvin accurately depicts a childhood shattered by the grinding reality of physical, sexual, emotional and spiritual abuse.

Potvin commences this work at the point where her life begins to unravel. Four months after her daughter was born, she started experiencing flashbacks. As she watched her partner changing their daughter's diaper, she saw instead, her father standing over her little sister, masturbating, the semen soaking into her flannel diaper.

As the memories and feelings come flooding back, Potvin recalls moving to London, Ont., where she was forced to

perform oral sex on her father. After breaking her eye-glasses and her thermos bottle, she believes that she is making too many mistakes. Potvin is convinced that her soul is becoming pitch black. She earnestly prays to the Lord to take her ugly, dirty body away and to keep her no-good soul in heaven so that she does not have to encounter her father again.

Why not resist?

Potvin asks herself why she did not resist her father. Her response brings into focus the theme of this book. She was afraid that her father would retaliate by hurting her mother. Potvin's father sadistically makes her assume the role of becoming her mother's protector. He also convinces her that white lies differ from black lies. Black lies makes a person go straight to hell, while white lies are acceptable, because they protect her mother from getting hurt.

It is this relationship that torments Potvin sometimes more than the incest and the beatings. The book is addressed to

the mother that she needed and deserved but was denied. The denial first came from her father and then from her mother. Feeling utterly forsaken, Potvin finally utters an anguished cry, "Maman, Maman, why hast thou forsaken me?"

The strength of *White Lies* rests not in the story, because it has become a familiar story, but in the way in which it was told. Potvin takes the reader on an emotional roller coaster ride as the memories unfold. The author's writing accurately describes the crisis-oriented lifestyle which defines the childhood, adolescence and adulthood of most incest survivors prior to therapeutic intervention.

The tangled strands of childhood trauma

Liza Potvin avoids common traps which many other autobiographies related to childhood sexual assault have fallen into. She refrains from evoking self-pity. She does not make this just another angry book raging at child molesters. Instead, Potvin focuses on the fabric of human life and how inextricably interwoven are the tangled strands of childhood trauma. She also excels in her description of the devastatingly confusing love/hate relationship between the abused child and the mother who failed to protect her.

White Lies also offers hope. Potvin eventually comes to realize that both she and her mother were victims of the same man. She also describes some of the healing that takes place, which includes creating her own family traditions, cooking gourmet meals and reaching out to her extended family.

White Lies is not an easy book to read. At times, it leaves the reader emotionally drained as he or she becomes drawn into the pain that seared at Potvin's soul. Primarily for this reason, I recommend this work to anyone who is a friend, family member, or helper to an individual recovering from childhood trauma because this work addresses the processes that are necessary for a survivor to go through prior to full recovery.

Friends of God

Wayne Brouwer



Growing up

"Perseverance must finish its work so that you may be mature and complete, not lacking anything." (James 1: 4).

I'm rather excited by the future. If our daughters are true to their words, in a few years we'll have a waitress, a lawyer, a nurse, a teacher, a ballet dancer, a professional singer, a police officer, a doctor, a celebrated author, a painter, a firefighter, a minister, a flight-crew attendant, a pilot, an astronaut, an actor, a homemaker and a professional soccer player in our family.

And it won't happen because our girls marry boys, thus expanding the number of people available for all of these wonderful things. (After all, right now they know that they don't like boys!) No, these are all things they are planning to do when they grow up. I can't wait to have family members who will care for us, teach us, entertain us, support us, help us travel, serve us and clean up after us! It'll be sort of like having Nancy Drew, Tom Swift, the Hardy Boys, Supergirl and Buckaroo Bonzai wrapped up together in three wonderful people.

An elusive road

We've all played the game, haven't we? What do you want to be when you grow up? It's fun as a child, but those of us who have aged a bit know that it isn't all it was cracked up to be. Our daughters envy the fact that we, their parents, can do, as they put it, "anything we want!" How little they know of the restrictions that hem us in with greater grip than any childhood prison!

Still, most of us know that we have to grow up. We may delight in retaining a little of Peter Pan in our hearts, and in stealing away to Never-Never Land in our playful thoughts. However, time marches forward, not back, and age requires of us something that we may not grab hold of willfully.

Not just growing old

But there's a difference between growing older and growing up. Growing older changes our bodies, while sometimes leaving our personalities childish. Years ago, Dutch Pastor Cornelis Gilhuis wrote a little book of meditations called *Conversations on Growing Older* to encourage maturity along with advancing age. He spoke sharply to those who had become crotchety and cantankerous in their senior years; he gently pointed to the deeper expressions of peace, patience and piety. Maturity, Gilhuis said, doesn't always pair itself with age!

The funniest thing about maturity is that it sneaks up on us best when we don't pursue it overmuch. Age we can do little about, but maturity comes quickest when we don't try hard to find it.

Malcolm Muggeridge said it beautifully in his reflections on growing old. He told of the nights he found himself in bed, suspended between this world and the next, sensing that things glow with the lights of Augustine's *City of God*. His thoughts in that moment of quiet harmony were not about himself, he said, but rather about how wonderful it was to be alive, and to know that all things came together and found their purpose in the hand of God.

I have an idea that James would smile in agreement.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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News

A farm parable (An invitation to self-discovery)

Casey Vander Stelt

Old MacDonald had a farm, e, i, e, i, o; And on that farm he had some cows, e, i, e, i, o...

But one day he crossed the road and while leaning over the neighbor's fence the neighbor asked him if he had any clue as to why his cows were so restless and uneasy. They occasionally roamed the field but they seldom seemed to quietly graze or rest. Old MacDonald knew that this all resulted in sharply reduced milk production and sharply reduced earnings.

Said the neighbor to MacDonald, "Have you walked around the perimeter of your field and examined the fence lately? If you did, you might find something quite interesting."

Old MacDonald followed up on his neighbor's suggestion. Armed with a three-pronged pitchfork, he set out the next day to inspect the fence on his 300-acre farm which sloped slightly towards the front.

While walking along the fence on the left side of his property, he heard a strange growling noise in the distance. Coming within a few hundred feet of the back corner of his farm, he was shocked to see a medium-sized cougar stuck under the fence with its back severely damaged.

Walking around it in a wide arch, to the right he spotted a huge Saint Bernard resting its front paws on the top of the fence. Although neither animal is a great danger to cows, not every cow is aware of that.

Not daring to tackle either animal by himself, MacDonald used his portable telephone to call the local Humane Society, which responded promptly. After animal control officers sedated the cougar and leashed the Saint Bernard, taking care of the cougar's wounds, they brought the animals to their

respective and proper places. These animals, too, have a right to live.

Within a short time Old MacDonald noticed that his cows calmed down, ate lustily, and

chewed their cud to their hearts content while lying down. And wouldn't you know it... milk production not only returned to its previous level but it increased significantly!

MacDonald went to his neighbor to express his profound thanks. He confirmed it with a warm hug for leading him on the road to self-discovery.

To the readers of Christian Courier

The above parable begs for interpretation. Casey Vander Stelt invites our readers to send in their interpretations.

Those who can come up with the highest number of obvious and less obvious possible meanings of this parable, as well as the most positive and negative elements expressed or omitted, will receive the 1985 *Bakers Encyclopedia of Psychology*, 1,245 pages, edited by Dr. David Benner, psychology professor at Redeemer College, in Ancaster, Ont.

Those with the next highest number will receive a free one-year subscription to *Christian Courier*.

Those with the third highest will receive a book entitled *A Listening Ear* by the late Christian medical doctor, psychologist-counsellor, Dr. Paul Tournier from Switzerland.

Replies will be dated according to the day of arrival in case of a tie, and must be received

within two months after publication of this parable.

Points raised or not raised will be printed in *Christian Courier*.

No personal stories will be published (should there be room or space to do so) without the expressed written consent of the writer.

Note: For the sake of fairness to the average reader, we request no participation by professionally trained and/or practising counsellors.

Send replies to: Casey Vander Stelt, S.I.P. 77 Springside Dr., Hamilton, ON L9B 1M5.

Mennonite code avoids 'famine photography'

WINNIPEG, Man. (MCC) — Citing concern about the way people in poor countries and neighborhoods are sometimes portrayed to raise funds, the Mennonite Central Committee in both Canada and the U.S. adopted a code of conduct for reporting about poor people overseas and in North America.

The code was approved by MCC Canada's executive committee last month.

The code states that MCC "will seek to provide a balanced view that honestly reports about needs, but that also tells stories of strength and hope;" will "promote an awareness of the fundamental reasons for poverty and hunger around the world;" will "report about partners and other people we work with in a way that affirms their dignity, self-worth and resourcefulness;" will "avoid the use of a steady diet of images of need to raise funds for or awareness about relief efforts;" and will "report in such a way that it enables North American Christians to more fully see themselves as

members of God's global community."

John Longhurst of MCC Canada Information Services says, "the use of negative images — the so-called 'famine pornography' — creates the false impression that poor people are pathetic victims incapable of helping themselves," Longhurst says. "Recent studies have shown that years of exposure to a steady diet of images of disaster and starvation are having the opposite effect on North Americans — instead of building community and support for development, many are beginning to question whether there's any point in giving money to situations that never seem to improve."

Longhurst says, "Sometimes it is necessary to show North Americans the hardships other face. But MCC believes it is better if people give to others not out of guilt, but rather because they have come to see themselves as partners with poor people in the struggle against hunger and poverty."

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230	ONTARIO		
Summerland-CKSP	8:30am	1450	Ajax-CHOO	9:30am	1390
Vancouver-CJVB	9:00am	1470	Atikokan-CFAK	10:30am	1240
Vernon-CJIB	9:30pm	940	Burlington-CING(fm)	7:00pm	107.9
ALBERTA			Chatham-CFCO	9:30pm	630
Brooks-CKBR	8:00 am	1340	Guelph-CJOY	9:00pm	1460
Edmonton-CHQT	7:30am	880	Hamilton-CHAM	7:30am	820
Edson-CJYR	10:00am	970	Kapuskasing-CKAP	9:00am	580
Ft. McMurray-CJOK	9:00am	1230	Kingston-CFMK	10:00am	96.3
St. Albert-CHMG	7:00 am	1200	Newmarket-CKAN	8:00am	1480
Taber-CKTA	8:00am	1570	Oshawa-CKAR	8:00 am	1350
MANITOBA			Owen Sound-CFOS	10:30am	560
Altona-CFAM	9:30am	950	Pembroke-CHRO		
Steinbach-CHSM	9:30am	1250	(Sat.)	6:30pm	1350
Winnipeg-CKJS	9:15am	810	Pembroke-CHRO	10:00am	1350
NEW BRUNSWICK			Slt. Ste. Marie-CFYN	10:00am	1050
Fredericton-CFNB	6:30am	550	St. Catharines-CKTB	7:30 pm	610
Newcastle-CFAN	9:00am	790	Sarnia-CHOK	7:30am	1070
Saint John-CHSJ	9:00am	700	Stratford-CJCS	8:45am	1240
PRINCE EDWARD ISLAND			Windsor-CKLW	9:00am	800
Charlottetown-CFCY	7:00am	630	Wingham-CKNX	10:30am	920
QUEBEC			Woodstock-CKDK(fm)	8:00am	102.3
Montreal-CFQR(fm)	7:30am	92.5			

**THE
BACK TO GOD
HOUR**



FAITH 20-TV
Global TV Network
Ontario: Mon.-Fri. 5:30 a.m.

VISION CANADA
(every Saturday)
B.C. 4 and 7 p.m.
Alta. 5 and 8 p.m.
Sask. and Man. 6 and 9 p.m.
Ont. and Que. 7 and 10 p.m.
Nfld., N.B., N.S. and
P.E.I. 8 and 11 p.m.

Check your local listings
for cable outlets airing
FAITH 20.

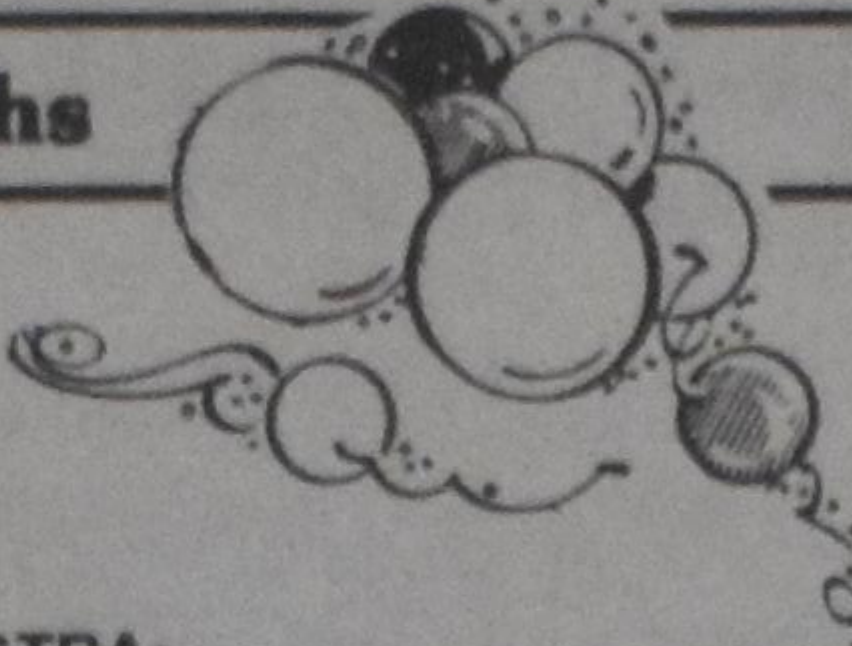
**FRENCH-RADIO
PERSPECTIVES REFORMEES**

ONTARIO
CFIX-Cornwall 9:30 am 1170
CRCL-Timmins 9:30 am 620

QUEBEC
CHRS-Montreal 8:00 am 1090
Valleyfield-CFLV 8:45 am 1370

P.O. Box 5070, 3475 Mainway
Burlington, ON L7M 1A9 — (416) 336-2920

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	 HOEKSTRA: Jim and Denise Hoekstra of Kitchener, Ont., are grateful to the Lord for the birth of their healthy little boy, named JESSIE TYLER JAMES born on Sept. 22, 1993, weighing 7 lbs., 6 oz. Jessie is the 18th grandchild of Tinny Vandenberg of Moorefield, Ont., and the 15th grandchild of Bill and Betty Hoekstra of Kitchener, Ont. "Jesus loves the little children. They are precious in His sight." Birthdays JOOSSE: Oostkappelle, Zeeland, Nov. 2, 1913 We hope to celebrate with our mother, grandmother and great-grandmother, JANS JOOSSE her 80th birthday on Saturday, Nov. 6, 1993. We thank God for her love shown to all of us in the past and present. We wish God's blessing and nearness to her in the future. We invite Mom's relatives, friends and acquaintances to an open house on Saturday, Nov. 6, 1993, at the Bethel Chr. Ref. Church, 716 Classic Dr., London, Ont., from 2-4 p.m. Best wishes only please. Art & Joanne Joosse Antonia & Willem Vander Horst Lena & John Pasma Carol & Bill Klyn Hesselink 16 grandchildren and two great-grandchildren. Home address: 363 Clarke Rd., Apt. 303, London, ON N5W 6A9 Anniversaries 1958 October 25 1993 "The Lord is my Shepherd, I shall not want." We praise God for his loving faithfulness in granting 35 happy years of marriage to CASE and JENNY BRUULSEMA (nee BOOTSMA) Congratulations, Mom and Dad, and may He bless you with many more years together! With love from your children and grandchildren: Tom & Bette Ann Bruulsema Colin, Laura Cathy & Mark Cranbury Alan, Carla Harold & Sylvia Bruulsema Corey, Theo Gerald & Trudy Bruulsema Annette & George Hart Dave Bruulsema & Jody Vlaar Ivan Bruulsema Home address: 2054 Shaver Rd., R.R. #2, Ancaster, ON L9G 3L1	Winsum, Gr. Welland, Ont. 1953 November 4 1993 KAREL and GRACE REKER (nee HUMMEL) "Blessed are all who fear the Lord, who walk in his ways" (Ps. 128: 1). Congratulations Dad and Mom (Opa and Oma), on your 40th wedding anniversary. Love from your children and grandchildren: Terry & Anne Stewart Charles, Melinda Cecil & Bambi Reker Evan, Curtis, Seth Marc & Alice Lamontagne Richard, Amanda Peter & Sue Reker Melissa, Sarah Peter & Frances Vedder Benjamin, Laura, Emilia Dan & Jackie Roorda Kimberly Karl Reker You are cordially invited to an open house at Grace Chr. Ref. Church, 660 South Pelham Rd., Welland, Ont., on Nov. 6, 1993, from 2-4 p.m. No gifts please. If so desired donations to Back to God Hour would be appreciated! 1958 October 25 1993 "Unless the Lord builds the house, those who build it labor in vain" (Ps. 127: 1). With thankfulness to God, we celebrate the 35th wedding anniversary of our parents and grandparents, PETER and JANE SIKMA (VANHUIZEN) Mom and Dad, may both of you and your marriage continue to be a blessing to us and the greater Christian community. George & Sue Sikma — Orono, Ont. Stephen, Kimberly, Scott Julia & Rick Koopmans — Smithers, B.C. Aimee, Jordan, Laurel Yolanda & Mitch Vandenberg — Lindsay, Ont. Joshua, Matthew, Rebecca Tim Sikma — Newcastle, Ont. Grace & Jim Pot — Edmonton, Alta. Jared, Lucas Howard Sikma — Newcastle, Ont. Joyce Sikma & Andy Vanbruijssen (friend) — Newcastle, Ont. Home address: 72 Metcalf Street, R.R. #8, Newcastle, ON L1B 1L9 Personal Christian gentleman is seeking a serious relationship with a Christian lady between the ages of 20-25. I enjoy music, working on miniature models and am an outdoors person. If you would like to exchange profile then please write to: File #2613, c/o Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Please enclose picture.	Ingersoll Londesborough 1958 1993 With much thankfulness to God we celebrate with joy the 35th wedding anniversary of our parents and grandparents, CLARENCE (KLAAS) and RUTH (ROELY) VANDERLEI (FIDOM) With love and congratulations from: David & Henriett Alexandria, Justine Maria & Adrian Nathaniel, Alicia, Melissa, Katelyn Harold & Rita Arlene & Con Jackie, Steven Kim Barb Ted Tony An open house will be held Oct. 30, 1993, at the Blyth Chr. Ref. Church, Blyth, Ont., from 2-4 p.m. Congratulations only. Address: R.R. #1, Londesborough, ON N0M 2H0 Zeist, the Neth Brentwood Bay, B.C. 1981 April 18 1993 MATTHIJS and ELIZABETH (BEP) VAN WAVEREN Congratulations, mom and pa, with your 12 1/2 years of marriage. Over the ocean or in BC Your love for each other is plain to see. Whether near or far away We feel your bond with us each day. You are in our thoughts and prayers today (Oct. 18). With love from: Mary & John Karsten — Coaldale, Alta. Mike, Lisa & Randy, Tricia, Brian, Rachel Pat & George Huizinga — Annan, Ont. Wayne, Richard, Andrew Wilma & Tom Bergstra — Shallow Lake, Ont. Caitlin, Peter, Graham, Marlyse Jane VanderLugt — Lethbridge, Alta. Helen & Murray Lobert — Brentwood Bay, B.C. Kevin, Dennis, Justine Address: 7040 Tamarin Pl., Brentwood Bay, BC V0S 1A0 For Rent House & Land for lease (Hamilton) near Hwy. 53 & 6. 2.5 Acres Upper James (Hwy. #6), just past bus depot. Three-bedroom home with basement and an unfinished attic in excellent condition, 1.4" water line. Ideal home with land for retail nursery, storage, etc. excellent condition, close to Christian schools. \$800 per month. 1-800-265-7521 or 1-800-265-1444	1948 November 3 1993 With thankfulness to the Lord we announce the 45th wedding anniversary of our parents and grandparents, EDWARD and BERTHA WEESJES (MEKKING) May God continue to bless you and keep you in His care. With love and congratulations from your children and grandchildren: Paul & Ena Vanden Brink — Belmont, Ont. Jeff & Marleen (girlfriend), Henry & Barbara (girlfriend), Bettina, Paul Henry & Marian Weesjes — St. Thomas, Ont. Jason, Heidi, Eric, Lori Albert & Grace Weesjes — Aylmer, Ont. Danielle, Nicole, Jolene Edward & Annette Weesjes — St. Thomas, Ont. Jacklyn, Eddie, Mark, Nathan Herman & Betty Siemens — Aylmer, Ont. Justin, Janine Adrian & Wendy Weesjes — Aylmer, Ont. Home address: 110 Caverly Rd., Apt. #11, Aylmer, ON N5H 2P4 Obituaries FRANS LIEUWEN went to be with his Lord on Oct. 1, 1993, at the age of 98. He is survived by nine children: Marie — Houston, B.C. Nel — Terrace, B.C. John & Lucy — Houston Tena & Al. — Houston Peter & Betty — Houston George & Ann — Langley Francis & Trena — Cincinnati, Ohio Nick — Langley Jake & Gerda — Ladner and also 37 grandchildren, 53 great-grandchildren and two great-great-grandchildren. He is predeceased by his loving wife Carolina in 1985. Romans 8: 37-39. Correspondence address: Peter Lieuwen, Box 129, Houston, BC V0J 1Z0 For Rent One-bedroom mobile home in Central Florida, close to Cypress Gardens and Disneyland. Fully furnished and central air and heat. Rental from November 1993 to May 1994; \$550. U.S. per month or reduced rate for long term. Adults only. Please call (705) 526-3395 For rent: a mobile home for 5-6 months in Gulf Lake, Bradenton, Florida, close to Chr. Ref. Church and Reformed Church. (519) 638-2622
Marriages RENKEMA-DEVRIES: Mr. and Mrs. John Renkema and Mr. and Mrs. John DeVries are pleased to announce the marriage of their children, ANNETTE and MARTIN on Saturday, Nov. 6, 1993, at 4:30 p.m. in the Ingersoll Chr. Ref. Church, Ingersoll, Ont. Future address: 257 King St. E., Ingersoll, ON N5C 1H4				

Classifieds

Obituaries	Obituaries	Obituaries	Teachers	Miscellaneous
Tzummarum, Fr. Thunder Bay, Ont. Nov. 18, 1910 - Oct. 10, 1993 The Lord has taken to glory His child, our dear husband, father, grandfather and great-grandfather, BINDERT POSTUMA Beloved husband of Tjitske Postuma (Sijbesma). Dear father, grandfather and great-grandfather of: Ann & Cecil Haagsma — Salford, Ont. Caroline & Jeff (Adam, Jordan), Trudy & Rick, Elaine, Sarah Ray & Jane Postuma — Winnipeg, Man. Joan & Rollie, Ron, Tim, Lynnette John & Marge Postuma — Caledonia, Ont. Ted, Christine, Michelle, Laura, Sarah Wilma & Tony Kempe — Thunder Bay, Ont. Emma Ben & Patricia Postuma — Thunder Bay, Ont. Justin, Brandon, Seamus, Tomas "In all these things we are more than conquerors through Him who loved us. For I am convinced that nothing will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8: 37-39). The funeral service was held on Wednesday Oct. 13, 1993, at the First CRC, Thunder Bay, Ont., with Pastor Gerrit Haagsma officiating. Correspondence address: 403 White Park Road, R.R. #11, Thunder Bay, ON P7B 5E2 "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4: 16-18). On Oct. 5, 1993, the Lord took home our dearly beloved wife, mother and grandmother, THEA SCHILTHUIS (LAND) after a lengthy and courageous battle with cancer. She will be lovingly remembered by her husband Bert Schilthuis of Ancaster, Ont. Sadly missed by her children: Henry & Daniella — Caledonia, Ont. Charles & Annette — Caledonia, Ont. Alice & Roy Weemhoff — Burlington, Ont. Fondly remembered by her 12 grandchildren. The funeral service was held on Friday, Oct. 8, 1993, at Immanuel Chr. Ref. Church in Hamilton, Ont., with Rev. J. Zantingh officiating. Correspondence address: 79 Glancaster Road, R.R. #1, Ancaster, ON L9G 3K9	Aug. 21, 1906 - Oct. 18, 1993 On Monday, Oct. 18, 1993, after much suffering, our dear Mother and Beppe, DOUTZEN ROZEMA died at her home, Shalom Manor, Grimsby, Ont., at the age of 87. Psalm 23. Loving mother of: Elly & Henry Zuidersma — Beamsville Mel & Sally Rozema — Bowmanville Annie & Bernard Koerssen — Rexdale John Rozema — Bowmanville and 19 grandchildren and 21 great-grandchildren. Predeceased by her husband Hendrik (1979), grandson Henry (1979) and daughter-in-law Dora (1993). Funeral services were held on Wednesday, Oct. 20, 1993, in Bowmanville, Ont., Rev. P.W. De Bruyne officiating. Correspondence address: Henry Zuidersma, 5100 Hardwood Avenue, Beamsville, ON L0R 1B5 Harkema, Fr. Ancaster, Ont. Dec. 1, 1924 Oct. 5, 1993 2 Corinthians 4: 16-18. On Tuesday evening our sister THEA SCHILTHUIS-LAND beloved wife of Bert Schilthuis, left us to be with the Lord, following a courageous battle with cancer. Predeceased by her father Klaas Land (†1971) and mother Jitske (†1970) and older brother Jacob (†1989). Dearly remembered by her sisters and brothers: Sippie Land — Surhuisterveen, the Neth. Louisa & Hendrik Vriezema — Hamilton, Ont. Albert & Anne Land — Harkema, the Neth. Coby & Ted VanderLaan — Brampton, Ont. Willem & Froukje Land — Drogeham, the Neth. Hein & Ann Land — Williamsford, Ont. Sylvia Land — Burlington, Ont. At & Jan Hoekstra — Huis Ter Heide, the Neth. Hendrik & Ruurdje Land — Harkema, the Neth. Jannie & Jan Schuttel — Wezep, the Neth. Fran & Menno Elzinga — West Flamboro, Ont. The Council of the Ingersoll Chr. Ref. Church in Ingersoll, Ont., mourns the loss of deacon EVERETT ZOMER killed in a tragic farm accident, and extends its sympathy to wife Brenda and her four young children. We shall miss his laughter and song. God grant us all patience and faith.	On Oct. 2, 1993, at the age of 78, our mother and grandmother, JETSKE (JENNY) WIERSMA went home to be with her Lord. Her struggles are over, she is at rest. Her husband Peter Wiersma predeceased her in 1973. She will be missed by her children: Mark & Tina Wiersma — Den Helder, the Neth. Anne & John Berkenbosch — Edmonton, Alta. her grandchildren: John & Veronica (fiancee), Gary, Jeanette, Wendy-Anne. The funeral took place from Inglewood Chr. Ref. Church, Edmonton, Alta., on Oct. 8, 1993. Teachers BOWMANVILLE, Ont.: Knox Christian School anticipates two temporary vacancies due to maternity leaves during the 1993-94 school year. From Feb. 15 through June 30, 1994, we require a Grade 7 teacher, preferably with the ability to teach Grade 4-8 French. This position could possibly be divided into two part-time positions. From January to June 1994, we also require a Special Needs Coordinator, specifically responsible for two special needs children in Kindergarten and Grade 1. If you are interested in either one of these positions and joining a dynamic, growing Christian school (250 students), please submit letter of application and resume by Dec. 1, 1993, to: Bill Helmus, Principal Knox Christian School 410 Scugog St., R.R. 1 Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877 HAMILTON, Ont.: Calvin Chr. School invites candidates to apply for a temporary teaching position in our primary department (Grade 2/3 class) from January to June 1994. CCS has served the Hamilton area since 1952 with a student enrolment of 330 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: Mr. A. Ben Harsevoort Calvin Christian School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (905) 388-2645 FAX (905) 388-2769	SURREY, B.C.: Surrey Chr. School invites applications for the following full-time maternity-leave positions available Jan. 1, 1994: Grade 2, Grade 5, and Grade 7. Applicants must qualify for B.C. certification. Please send resumes by Nov. 15 to: Mr. Anthonie Jansen, Principal Surrey Christian School 9115-160th Street Surrey, BC V4N 2X7 Job Opportunities MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is seeking a full-time administrator for the 1994-95 school year. HPMCS is situated 40 miles east of Vancouver and is an interdenominational school in the Reformed tradition. Presently we serve K-7 with approx. 270 students, and are planning to add Grade 8 in the near future. Send resume and information before Dec. 15, 1993, to: Al deJong 20915 132 Ave. Maple Ridge, BC V2X 7E7 Phone: (504) 465-4286 The Kitchener-Waterloo hospital is planning to fill its chaplain-vacancy as soon as possible. Qualified clergy may apply for information at the Canadian C.R.C. Chaplain Committee: 342 Arrowhead Pl., Kingston, ON K7M 3L3, Tel.: (613) 549-2900, or apply directly to: Brendan Soye Manager Employee Relations and Recruitment Kitchener-Waterloo Hospital 835 King Street, West Kitchener, ON N2G 1G3	ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i> Look for our Remembrance Day issue next week!  Share our vision I want to subscribe to CHRISTIAN COURIER Here is my cheque for: \$39.50 (1 year) ☐ \$74.00 (2 years) ☐ Please start my subscription today. Name _____ Address _____ City _____ Prov./State _____ Code _____ Christian Courier 261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1



Classifieds

Church

Miscellaneous

Events

Church News

Christian Reformed Church

Classis meeting

Classis Chatham will meet in regular session on Tuesday, Jan. 25, 1994, in the CRC of Ingersoll, Ont. All materials for the agenda must reach the stated clerk by Monday, Dec. 7, 1993. Jan H.G. Vandergeest, stated clerk.

Thank You

Thank you for your support at our food booth at the Walkerton Plowing Match.

Lucknow & District Christian School

Peter and Marja are 'OUT'...
because they have no letters to answer.
PLEASE WRITE!

Calendar

Oct. 30 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At Calvin CRC, **Ottawa**, Ont. Info: 1-800-567-5560.

Oct. 30 Special meeting of "Christian Rainbows," 10 a.m.-3 p.m., at the CRC, **Ingersoll**, Ont. (King St. W.). Theme: "New developments in psychiatric medications and care." Especially for family and friends of the long-term mentally ill. Pre-registration (\$7) required. Call (519) 631-0307 or (905) 639-1075.

Oct. 30 Reception to recognize Pastor Edward Den Haan's 25 years in the ministry. From 2-4 p.m., First CRC, **Guelph**, Ont.

Oct. 31 Reformation Day service, 7 p.m., Bethany CRC, **Fenwick**, Ont., featuring Rev. Gary Klumpenhower, an area choir and the SDCH band.

Oct. 31 Combined Reformation Day worship service, 6:45 p.m., Dundas St. United Church, **London**, Ont. Speaker: Rev. David Feddes. Offering: the Back to God Hour. Theme: "Rejoicing in Hope." Info.: (519) 451-0270 or 633-5399.

Oct. 31 City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.

Nov. 1 Tenth annual "Senior Citizens' Day," 9:30 a.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. John Vriend on "Christian Education." Music and audience psalm sing in the afternoon. Lunch \$8 p.p. To register, call (905) 648-2131.

Nov. 5 "Christian Festival Concert" by the choirs and brass of the OCMA, conductor Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Soloists: Clara de Vries (soprano), Klaas Jan Mulder and Andre Knevel (organ and piano). Seating is limited. For info. and tickets call (416) 636-9779.

Nov. 5-6 "FirstFruits Conference," First CRC, **Calgary**, Alta.

Nov. 5-16 CSS's Harry Houtman in **Alberta**.

Nov. 6 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At Durham Chr. High School, **Bowmanville**, Ont. Info.: 1-800-567-5560.

Nov. 6-7 Fortieth anniversary of the Chr. Ref. Church, **Alliston**, Ont. **Sat.**: special program at 7:30 p.m. **Sun.**: worship services at 10 a.m. and 7 p.m.

Nov. 11-Dec. 13 Art exhibit by St. Catharines artist George Langbroek, Art Gallery, Redeemer College, **Ancaster**, Ont. Official opening on Nov. 11, 8 p.m.

Nov. 12 John Milton Society for the Blind-sponsored Christmas bazaar and silent auction, 11 a.m.-6 p.m., 40 St. Clair Ave. E. (second floor), **Toronto**, Ont.

Nov. 12 The King's College's annual meeting, 8 p.m., at the new location in **Edmonton**, Alta. Speaker: Dr. Brian Martin. Refreshments. Everyone welcome!

Nov. 12-13 "FirstFruits Conference," The King's College,

Edmonton, Alta.

Nov. 13 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **London**, Ont. Info.: 1-800-567-5560.

Nov. 16 Organ recital by Andre Knevel, 8 p.m., Cathedral of St. Catherine, 67 Church St., **St. Catharines**, Ont. Free will offering.

Nov. 19 Concert honouring Tony Verdonk's more than 30 years of organ building and maintenance with guest organist Christiaan Teeuwse, 8 p.m., Immanuel CRC, **Hamilton**, Ont. Tickets: \$5 p.p., \$4 for students/seniors, or \$15 for family. Info.: (905) 648-2100.

Nov. 19 Organ recital by Andre Knevel, 8 p.m., LaGrave Avenue CRC, **Grand Rapids**, Mich.

Nov. 19 "An evening with Redeemer College," at Bethel CRC, **London**, Ont. Informative, entertaining with RC students, faculty and staff. Reception at 7:30 p.m. Info.: (519) 268-3255.

Nov. 19 "A Christmas Night of Day," an evening of contemporary Christian Christmas music performed by the group "DAY" (of the Community CRC, Richmond Hill, Ont.). Tickets \$5. Info.: (905) 884-3005.

Nov. 19-21 Pre-Council conference of the Council of Chr. Ref. Churches in Canada, at Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. **Nov. 19**: 8 p.m., Dr. John Kromminga speaks on "Defining the scriptural principles." **Nov. 20**: 9 a.m., Dr. Hazel Campayne speaks on "Applying the scriptural principles." Also workshops, etc. **Nov. 21**: 6 p.m., All Nations Celebration service. Everyone welcome. Info.: CCRCC office, Burlington, (905) 336-2920.

Nov. 20 G.S.T. auction sponsored by Can. Chr. Business Federation, 8 p.m., CRC, **Ancaster**, Ont. Info.: (905) 522-8602.

Nov. 20 Attend the "biggest bazaar in town," starting 10 a.m., Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. Info.: (905) 468-3030.

Nov. 20 Fortieth anniversary concert by the "Con Spirito Choir" (dir. L. Kaldewey), 7:30 p.m., First CRC, **Sarnia**, Ont. Special guest: organist Andre Knevel. Tickets/info.: (519) 383-0438.

Nov. 26-Dec. 1 Ken Medema in concert! **Nov. 26**: **London**, Ont.; **Dec. 1**: **St. Catharines**, Ont.; **Dec. 2**: **Bowmanville**, Ont.; **Dec. 3**: **Ottawa**, Ont.; **Dec. 4**: **Toronto**, Ont. Contact your local Chr. High School for details!

Nov. 27 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **Chatham**, Ont. Info.: 1-800-567-5560.

Dr. Peter Schouls
former ICS Chancellor and Professor of
Philosophy, University of Alberta

will speak on

"Responsible Scholarship"

at the

Institute for Christian Studies'
annual

CONVOCATION

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is seeking applications for a

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starting in the 1994/95 school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **November 5, 1993**. A minimum of five years administrative experience is required. Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

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For further information, please contact:

Lorna A. Cheetham
Director of Corporate Affairs
The Evangelical Fellowship of Canada
905-479-5885; (FAX) 905-479-4742

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to assume responsibilities starting in the **1994/95** school year.

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Mr. Albert Romkema
 Chairman - Search Committee
 c/o Toronto District Christian High
 377 Woodbridge Ave.
 Woodbridge, ON L4L 2S8
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Mission: Cyberspace

Techno-nerds and hackers reach out as Christian soldiers

Dan Wooding

Doug Trouten, editor of the *Twin Cities Christian* in Minneapolis, Minn., has drawn attention to a phenomenon that is beginning to sweep the U.S. and Canada. "The personal computer revolution has created a new missions frontier, 'cyberspace,'" reveals Trouten, who is also editor of the Evangelical Press Association News Service. "In response, Christian-run computer bulletin boards are bringing the gospel to the techno-nerds and hackers of North America."

Trouten explains that "cyberspace" is a term used for the artificial world created by modern telecommunications. "Cyberspace destroys geographic barriers, letting widely scattered users participate in discussions," he explains. "It compresses time, letting users drop in on conversations hourly, daily, weekly — whenever. Cyberspace may be the town hall of the future, and it is definitely the meeting place of the present for computer enthusiasts."

Most people have heard of

the larger computer networks like CompuServe and Prodigy, but few know the smaller versions of these systems in most communities. With a computer, a phoneline and the right software, anyone can set up a computer "bulletin board system," or BBS.

Some bulletin boards are set up specifically for Christians. These systems often feature Bible-related files and programs, and message conferences where callers can post prayer requests and discuss doctrinal questions.

Tom Gerdes, a Minneapolis-based computer programmer, started the Christian Issues BBS about two years ago. "My roommate and I talked about how, in fellowship groups, you can come up with good ideas, but if they get written down the ideas kind of fade when the group stops meeting," he explained. "I started thinking of the idea of a Christian issues library, where all of the knowledge that God keeps in people could be shared."

"But I've had trouble writing the software to implement that idea. But the BBS offers

fellowship through the message bases, and an on-line Bible and a chance to participate in a BBS with Christian people."

The oldest Christian BBS in the twin cities of Minneapolis and St. Paul is the Haven of Rest, established in 1985 by Bryan Pike, pastor of Westside Bible Church in Chanhassen.

"Pike set up the BBS because he needed to have access to the church computer from his home," said Trouten. "Members of the church who were computer literate also asked for access to the system and it grew from there."

Many of the callers are Christians, even members of Pike's church. "I talk a lot about it," he explained. "A lady in our church and her son just got an IBM XT and a modem and they wanted to get on it right away. It's a fascinating world, an entirely different world that's out there."

The pastor said he often goes on "missionary journeys" into cyberspace. "It's been a place where I've witnessed, where I've won people to the Lord," he says. "I've done a lot of counseling on it. I've had people join the church because of the BBS."

Hurting out in cyberspace

"There are people out there looking for something. They're hurting. This is a way for them to get some counseling without seeing somebody face to face."

Haven of Rest is the hub BBS for the "Grace Network," a Christian echomail network that Pike founded.

The Grace Network has several discussion conferences, including an active home schooling conference and a prayer request area. The most popular area is the "fellowship" conference, which serves as a general discussion area. The network also brings in news from around the world.

Dan Wooding is a British journalist now living in southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times). He is also a commentator on the UPI Radio Network in Washington, D.C., and a vice president of Promise Publishing in Orange, Calif.

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News

New campus attractive but inexpensive



After the dedication ceremony: a time of imbibing paintings, people and punch in the atrium.

PHOTOS: BERT WITVOET

Bert Witvoet

"The new campus for The King's represents a fine example of what is possible when a building is recycled for a different purpose than what was originally intended," says The King's College President Henk Van Andel. He is talking about a \$13 million refit and enlarge-

ment of what many described as a run-down hotel.

The renovation is so successful that many visitors expressed amazement. One visitor commented, "There's not the slightest hint that this is a hotel, except when you enter the tower to go to your hotel room."

In an address during the dedication ceremony, Vice-President John Rhebergen said that the move to the new campus was a milestone because it meant the college finally has a permanent place.

The former Capilano Inn was built in the 1970s. The total building area of the new

facility is 180,000 square feet (140,000 existing and 40,000 new) including the eight-storey tower containing 90 rooms used as a student residence and guest house.

The average building cost is approximately \$60 per square foot of usable floor space. A new facility would have cost

twice that much.

The present facility has a capacity for up to 700 students with considerable room for expansion.

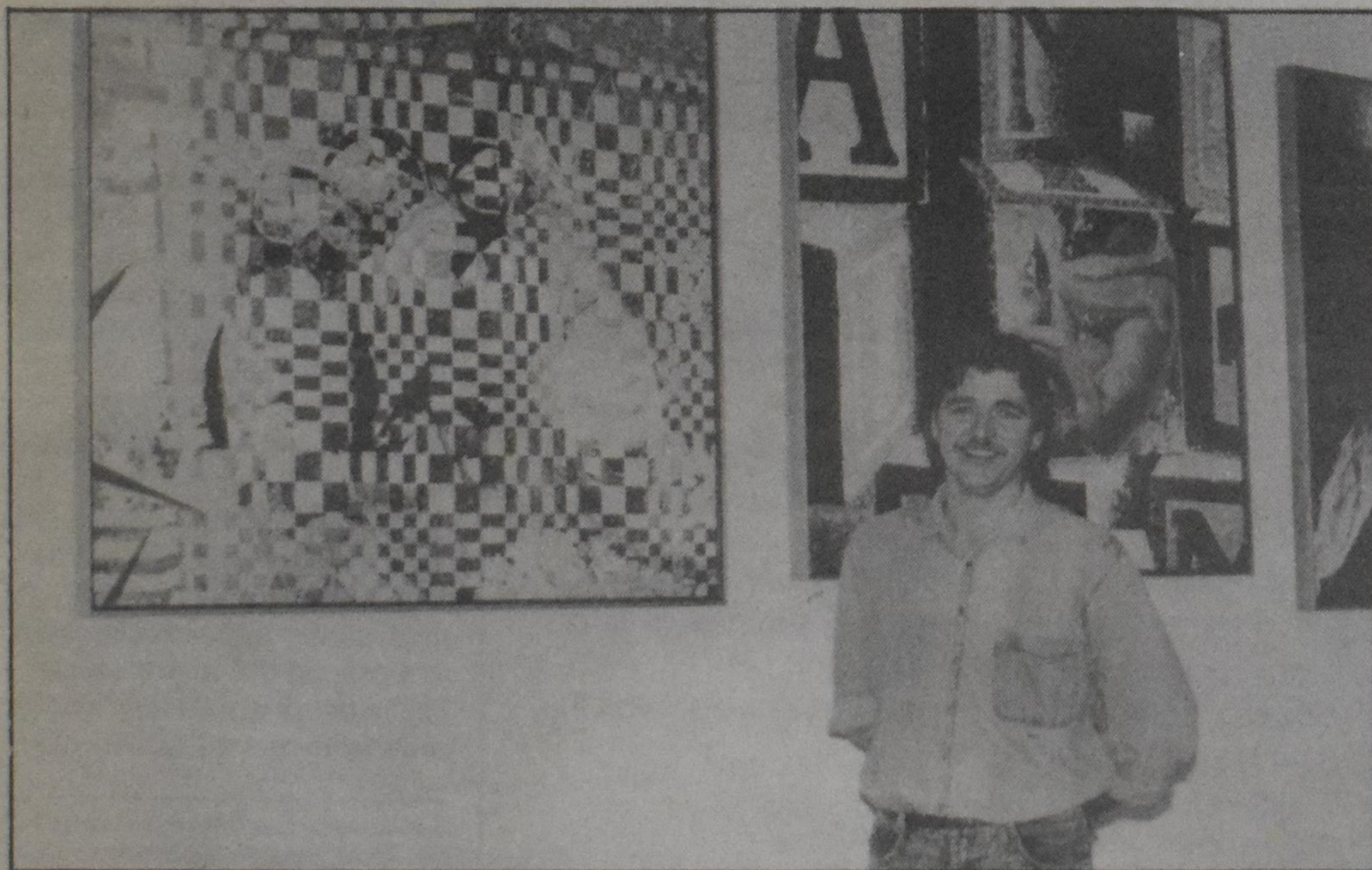
Hotel convention space was transformed into a 15,000 square foot library and classrooms, while kitchens and lounges became the college cafeteria.

The college now has new classrooms, science laboratories, studios, a chapel/performance hall, a full-size gymnasium, 200-seat cafeteria, lounges, administrative and faculty offices and a bookstore.

The architect was Paul Garrick of MWC-GS Architects & Engineers. The project management was provided by Maple Reinders, Inc, under the direction of Joe Zwaagstra. Design management and commissioning was provided by Clarence Dezwart of CAD & Associates.

The King's College is a private non-denominational Christian liberal arts college with an enrolment of 415 students.

Catching God at play



Bert Witvoet

EDMONTON — Winnipeg artist Gerald Folkerts stands in front of "Alpha 5 and 6" in the atrium of The King's College. The two paintings, part of an eight-painting series called the "Alpha Series," represent the fifth and sixth days of Crea-

tion. Some viewers asked Folkerts why the pattern, which looks like a braided mat, is a bit out of kilter where the feet of the puffins are. Is God's creation not perfect? Folkerts' answer is that in his painting God is in the process of creating animals. Others have asked

why Adam in "Alpha 6" is placed in a fetal position inside a building block. Is Adam not the vice-regent of Creation? But again, Folkerts suggests that God is still playfully at work.

Four times seven equals God's favor

Bert Witvoet

EDMONTON — According to Henk Verhoef from Calgary, a long-time supporter and former board member of The King's College, a special sign of God's favor can be found in the history of The King's College. He is talking about four periods of seven years.

In 1965 the Christian College Committee in Calgary was established by a group of five Christians, of whom Verhoef was one.

Seven years later, in 1972, the Christian College Association of Alberta was incorporated and the following seven years were spent working with the government under the leadership of Drs. Robert VanderVennen and Sid Dewaal.

In 1979 a place for The King's College was found in downtown Edmonton. Seven years later, in 1986, the college received degree-granting powers.

Finally, seven years later, in 1993, the school moved to its new campus on 50 Street in southeast Edmonton.

Verhoef had come all the way from the Netherlands, where he and his wife Willemien are living for two years, to be present at the dedication ceremonies of the new campus.